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The Outlook of Missions

VOLUME XXII

MAY, 1930

NUMBER 5

The Kingdom of God Movement in Japan

ALL great religious movements center in a *personality*. This is the case at present in Japan. KAGAWA is the name and the person who is launching a spiritual revival in much prayer and hope. It is to continue for a period of *three years*. The slogan—"A Million Souls for Christ"—has given place to "The Kingdom of God Movement," which aims to incarnate the aspirations and hopes of the Saviour of the world into Japanese society as well as in a million individual hearts. What a vision for Japan! What a challenge to America! We are told, "Never have the Christian forces of the Empire been so united." Imagine the influence on the vast population in America if the Christian forces here could be so united! Our Church may well adopt the slogan: "PRAY, GIVE, WORK."



SUMMER VACATION BIBLE SCHOOL, YONEZAWA, JAPAN



Missionary Conference Time Is Coming

THIS YEAR'S THEMES

FOREIGN MISSIONS

The general theme of the interdenominational study-books this year is "India." Never has there been such a generous and interesting lot of missionary material prepared on a certain country. The Reformed Church has no missions in India; but one-fifth of the people of the world live there and some of the most interesting and important things happening in the world these days occur in India. No one can be an intelligent Christian and not know what is going on in this great country which has been called "The Mother of Religions."

HOME MISSIONS

The Home Mission theme is "The Caribbean Islands." These islands are our nearest neighbors to whom the United States is bound by many special ties and for whom our country has always exercised a benevolent solicitude. Very few Christian people of the United States know what should be known about the Caribbean Islands. This religious ignorance is particularly apparent with regard to Porto Rico. Every Christian in America should be intelligent with regard to the religious conditions of the Caribbean Islands and of Porto Rico in particular. The study-books this year will afford a very interesting opportunity of acquainting ourselves with the religious conditions of our nearest neighbors.

THE CONFERENCE DATES

HOOD COLLEGE	Frederick, Md.....	July 12 to July 19
BETHANY PARK	Indianapolis, Ind.	July 12 to July 19
KISKIMINETAS ACADEMY	Saltsburg, Pa.	July 17 to July 27
HEIDELBERG COLLEGE	Tiffin, Ohio	July 19 to July 25
CATAWBA COLLEGE	Salisbury, N. C.	July 19 to July 25
URSINUS COLLEGE	Collegeville, Pa.	July 26 to Aug. 2
THEOLOGICAL SEMINARY	Lancaster, Pa.	Aug. 2 to Aug. 9
MISSION HOUSE	Plymouth, Wis.	Aug. 9 to Aug. 16
ZION CHURCH	Buffalo, N. Y.....	Sept. 18 to Sept. 21

Note these dates now and make arrangements to attend one of these Conferences.

For Particulars Address

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The Outlook of Missions

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CONTENTS FOR MAY

THE QUIET HOUR.....	194
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GENERAL

The Uphill Road of the Japanese Who Would be Foreign.....	195
The Outlook in India.....	197
Prayer and Radio.....	198

HOME MISSIONS

The History of Evangelism in the Reformed Church.....	199
Can the Church Recover Pentecost?.....	201
The Reformed Church in the State of Washington.....	202
Day of Days for the Japanese Daughters.....	204
Evangelism Today.....	205
Observations of the Treasurer.....	206
The Second Church, Portland, Oregon.....	208
Social Evangelism.....	210

FOREIGN MISSIONS

Endued with Power for Service.....	213
Sharers of the Easter Message.....	214
Forecast of Happenings in Our Japan Mission.....	215
Christmas, 1929, at Yungshui.....	216
Rare Experiences of our Evangelist at Yamagata, Japan.....	218
Manual of the Board of Foreign Missions.....	218
Japan is Stirred by Christianity.....	219
Evangelism in China.....	219
China Through the Eyes of Chinese.....	220
Missionary Nace at Akita.....	221
Shinto Guiding Influence in Japan.....	221
Pictures from Baghdad.....	223
The Year of the Horse (Continued from April Issue).....	224
For Young People.....	225

THE WOMAN'S MISSIONARY SOCIETY

Quotations for the Month of Mother's Day.....	227
Day of Prayer for Students.....	227
Upholding the Prohibition Law.....	229
Here and There.....	231
The Woman Who Elected Kelly.....	233
Life Members and Members in Memoriam.....	237
On the 1930-1931 Reading Course.....	237
Literature Chat.....	238
Prayer Calendar.....	239
Girls' Missionary Guild.....	239
Monthly Quiz.....	240

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Call unto me and I will answer thee, and show thee great things and difficult
which thou knowest not. —Jeremiah 33:3

"In the hour of trial,
Jesus, plead for me,
Lest by base denial
I depart from Thee."

It is an exceedingly thrilling and fruitful search, this quest for an answer to how the results of Pentecost were conserved.

—RALPH T. TEMPLIN.

The adventure and romance of released lives, freed from all kinds of inhibitions and limitations clusters thickly about the portals of the church.—H. C. WEBER.

In the gospel of Pentecost we find woman . . . facing God and life on exactly the same terms as man and being offered and given the highest gift that can be given in heaven and in earth—the Spirit—God himself.

—E. STANLEY JONES.

If we have given our lives to Christ without reserve we shall be concerned for the spread of His kingdom throughout the world.

—S. M. SHOEMAKER.

"Great pilot of my onward way,
Thou wilt not let me drift
I feel the winds of God today,
Today my soul I lift."

In all things attune our hearts to the holiness and harmony of Thy kingdom.

—JAMES MARTINEAU.

The combination of a first-class workman and a happy disposition is irresistible.

The gain which we derive from service should so increase our spiritual income that it will overflow to all with whom we come in contact.—M. A. MCWILLIAMS.

He will refine our spirits so that we may be able to distinguish things that differ, and that so we may know the difference between the holy and the profane.—J. H. JOWETT.

"Why dream of popped sod
When you can feel their breath,
When flow'r and soul and God
Know there is no death!"

The badge of Christian discipleship is love, and the final test of love is forgiveness.

—SAMUEL W. CHADWICK.

With tulip and anemone,
With hymns and rituals of praise,
Sweet Spring, possessed of golden days,
Returns unto Gethsemane.

—MARGARET TOD RITTER.

Let my soul ever seek Thee and let me persist in seeking, till I have found and am in full possession of Thee.—ST. AUGUSTINE.

Why can not He,
From the dark and mold,
Show us again
His manifold
And gleaming glory,
A stream of gold?

—CHARLES HANSON TOWN.

Come, dear readers, let each one of us speak for himself of the wonderful love of Jesus! Precious Lord Jesus, give us a fresh draught of Thy wondrous love to begin the month with!

—C. H. SPURGEON.

The fact is that sin always mars, it always weakens and shrivels and scars. One who yields to sin can never be what otherwise he might have been.—CHARLES R. ERDMAN.

"O grant us light that we may know
The wisdom Thou alone canst give;
That truth may guide where'er we go,
And virtue bless wher'er we live!"

No one ever daily dedicated himself to God's will that sooner or later did not find an emotion corresponding to his inner dedication possessing his heart and soul.

The Prayer

O Thou who hast spoken in Thy Son, we surrender ourselves to Thee! Fill our hearts with faith and love which are born of His Spirit! Amen.

The Outlook

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The Uphill Road of the Japanese Who Would be Foreign

BY MISS CHIYONO SUGIMOTO

(Through the courtesy of our missionary, Dr. William G. Seiple, we are able to reproduce this fascinating article for our readers. Miss Sugimoto was married in the Holy Trinity Church (Episcopal), Tokyo, to Mr. Eiichi Kiyooka, on March 29th. The young man is a graduate of Cornell University. About April the young couple were to come to the United States, where Mr. Kiyooka will teach at Columbia University the branches taught by Mrs. Etsu Inagaki Sugimoto.)

LADY from America who was passing through Japan called the other day. She had with her a six-year-old child and its nurse, a middle-aged woman.

"I was so surprised when we got here," the nurse said. "Someone told me you lived in a Japanese house."

"It is part Japanese," I said. "We have three rooms that are Japanese."

"Oh, but she told me it was all Japanese—with no chairs and only straw carpets and paper doors—and a garden without any grass or walks—just separate rocks to step from one to another. I thought it must be so interesting, and I'm a little—disappointed."

"Your friend was thinking of our other house," I said. "When we first came we lived for a while in a real Japanese house. I loved it, and was sorry to come away."

"I should think so," said the woman. "When you're in Japan, it seems so much nicer to live in a Japanese home."

She laughed pleasantly and I laughed, too, for I was amused at the contrast between her words and those of her mistress in the next room.

"I do congratulate you," she had said, "on getting away from the discomforts of a chilly, chairless Japanese house. I was surprised when I heard you had gone into one. We boarded in a Japanese family for three weeks when we came over

for the coronation. I thought it would be such an experience to live like Japanese, instead of going to a hotel, and, believe me, it was! They were nice people, but such a back-achy, leg-achy time as I did have."

Different points of view are always interesting to me. The truth is that we had some bother in finding a house when we first came. Both mother and I wanted the American conveniences and comforts which had grown familiar to us, and yet my relatives felt that it was very desirable for me not to be deprived of the beauty and education of a Japanese home. Mother thought so, too, for my memories of Japan were only of when I was a little girl, and during our years abroad, my ways had become more American than Japanese.

And so we went into a real Japanese home. I found myself very well satisfied; but I must confess that the beautiful house had some inconveniences for one who, like myself, was so often in an in-artistic rush, and who wore shoes and a hat and was accustomed to chairs. But I found that Japanese dress was much warmer on the chilly days of early spring than a short dress and silk hose; and that high wooden shoes were much cleaner on a muddy street than overshoes of any kind except ugly rubber boots.

Oh, yes, everything has its advantages! To sit tucked up on a silk cushion on a floor which, though firm, is as thick as a mattress, will warm cold toes almost as quickly as standing over a register; and there is no lesson so effective in teaching graceful repose of manner as having to make yourself move gently about in Japanese dress while you serve tea, give directions to a maid or entertain guests.

I will say, however, that while doing this, it is well not to distract your mind with fond recollections of the fun of tennis or basketball. However, even these active sports have their place in Japanese life, in these modern days; and many young ladies after leaving school and putting aside their free uniform of blouse and short skirt with their school books, which most of them do, still use foreign dress for sports. So the number of women wearing foreign dress is increasing all the time. This sacrifice of beauty to us is good in a practical way, but in this hesitating age of Japan's changing customs, there is many "a crumpled rose leaf beneath the pillow of the princess," and many mothers and daughters do not care to pay the price of "being different." The foreign dress worn by bus conductors, office girls, theatre ushers, nurses, elevator girls and department store lunch servers never seems to be much noticed by the masses, but young ladies who wear stylish foreign dress and hat do attract attention, even when their actions are most circumspect. This is a disadvantage; a mild one, perhaps, but no one likes to be—well, even silently gazed at with disapproval—but I suppose we'll just have to stand it, for this state of things probably will continue more or less for half a dozen years to come.

There is an old gentleman, a distant relative of mine, who is rather progressive in thought, but old fashioned in his love for old customs, and one afternoon, when I had on a Japanese dress, he said kindly that I was growing more graceful day by day.

I laughed and told him that it was my dress that won me that compliment from him, but that he needn't worry, for I was never going to wear foreign dress on his rude old street again.

To his surprised questioning I told him that when I went away the last time I came to see him, the coolies mending the street had all stopped work to stare at me as I passed; and one had said to another, "Moga!" and laughed.

Oji Sama looked at me with an odd little smile on his face, and his eyes twinkled.

"Wearing unusual dress for use and for adornment are two different things, Chiyo-san," he said. "Those ignorant coolies working on the street would take no notice of a plain foreign dress on a busy woman. It would be accepted as a sort of uniform. Your dress is modest, although it evidently is not worn for use. But just let a girl go by in a fly-away dress with half-naked arms and pink silk hose and bobbed hair, and it will arouse resentment or distaste in every workman in sight. Foreign dress is not artistic according to our set standards, you must remember. And then, also, it is a Japanese characteristic to adapt new things to the old, rather than old to the new."

"How do you mean, Oji-sama?" I asked. "Adapt the new to the old? I don't understand."

"We Japanese do not easily push away old ideas or customs, and take new ones in their place," he said. "We accept the new and fasten it on to our own old—and keep both. That is what still keeps the train of the kimono folded double beneath the sash into a wide tuck—like yours. It never used to be pulled up that way, unless a woman was going traveling or had to walk on the street. Yet now, although not one in a hundred ever lets down her train, there it is uselessly tucked up under every woman's sash."

And, indeed, Oji Sama was right. And that extra fold of goods, tied up beneath our sash, is like so many things about Japan. Progress has taken away their duty, but has not released them from the inconvenience of a useless existence. We have a lot of stranded customs and ideas in Japan, but it takes a philosopher like Oji Sama to see them.

But when foreign people speak of these things, I some way feel responsible and apologetic, and though I may know it is kindly meant, I really never have anything to say in reply.

The other day a foreign lady called. I brought out and showed her with some pride the pictures of my school and friends in America. I fancied that she was enjoying them as much as I was, when she suddenly pushed aside the pictures and looked directly at me.

"What is the use of your spending years of study in America, and then coming home just to slip backward into oblivion?" she asked.

"But I haven't!" I cried, very much surprised.

"But you have," she insisted. "After years of life in America, your mother has brought you back and settled you in a Japanese house, with an old-fashioned Japanese servant who knows nothing of foreign things. You served me tea with Japanese cakes in a wooden box, and this very minute you are wearing Japanese clothing and sitting on a cushion with your feet out of sight, just like a Japanese."

"A cushion is much warmer than a chair in this cold weather," I said, perhaps a little tartly.

And then, feeling that I must defend my mother, I went on. "We came to this

house so that I could learn more about Japanese things," I said. "Mother thought it was best, and I—I like to know how to behave when I visit my relatives so they will not be ashamed of me; and then—well, there's no two ways about it, it is more comfortable, even in Tokyo, to be like everybody else."

"And did the little birdie get its feathers ruffled?" she said, laughing. "Never mind, my dear. I'm not criticizing—I'm only suggesting."

Then I laughed, too, and we had a talk. She told me that I ought to live up to all that I had learned and help to educate public opinion, and be an example—and all that.

And so when she bowed good-by and rose to go, I had an uncomfortable feeling that I wished she had not come that day. After she had her shoes on and was starting out she suddenly turned around in her abrupt way.

"It's an uphill road to travel," she said. "I know. But remember that it's uphill—not drifting on a level with the masses."

—*The Japan Advertiser, Tokyo.*

The Outlook in India

Dr. J. Z. Hodge, Secretary of the National Christian Council of India, on February 28th, wrote:

"We are living in anxious times and no one can foresee what the near future holds. At the same time, although the situation is serious, it need not give rise to panic. The declaration of the British Government that Dominion Status is the goal of British policy in India, has certainly had a good effect. It is true that the National Congress—the strongest political organization in India—has declared for independence and a campaign of civil disobedience; but as far as one can judge, the great central body of moderate and liberal opinion is opposed to this course. Its importance lies in the fact that it is led by Mr. Gandhi, who is still a dominating personality in Indian politics, and has behind it the enthusiasm of the student world. The campaign of civil disobedience has not yet been launched, but it will not be long delayed. Those best

able to judge take the view that it will not succeed, mainly on the ground that there are at present no burning local grievances to which it can appeal, and the fact that the Round Table Conference promises an excellent opportunity for all shades of Indian opinion to find expression. Moreover, the term independence is not causing much alarm for the simple reason that there is little difference between independence and full Dominion Status. The greatest obstacle to peace is the lack of confidence on both sides. If Great Britain and India could only agree to trust each other all would be well. My own feeling regarding Mr. Gandhi is that he asks for freedom in order that being free he may choose to remain a citizen of the British Empire. He is an ardent nationalist, but at the same time a convinced internationalist, who thinks it possible for nations of different races to find a home within the British Commonwealth."

Prayer and Radio

A GROUP of winter guests sat in the lobby of an ocean beach hotel, while the winds and the waves were raging on the bosom of the Pacific. The night before a heavy fog had settled on the ocean, which carried stillness with it and a certain brooding menace. In the fog an ocean liner was feeling its way toward the shore. There were around one hundred persons aboard, more than half of whom were passengers. A hush of anxiety for their safety made itself felt among the hotel guests, and after a long silence the voice of a woman was heard, as though she were thinking aloud: "I have been praying very earnestly for their safety since the news of the accident reached us." Then the gruff tones of a man: "What good does that do them? I'll back life-boats and breeches-buoys, in such an emergency against all the praying we could do for in twenty-four hours." In a soft voice the woman replied: "Perhaps, a combination of prayer and physical effort and agencies might not be irrational."

The Christian believes in the divine power of prayer, not as a blind force, but rather as an aid to the weak efforts of man. We know little definitely about prayer. The poet has tried to tell us in the hymn that it is "the soul's sincere desire," "the motion of a hidden fire," "the burden of a sigh," "the simplest form of speech," "the Christian's native air" and "his watchword at the gates of death."

In the magazine, *The Valve World*, appears an article on "Prayer and Radio," from which we quote these significant paragraphs:

"Is there greater mystery in prayer than in radio? Is one more supernatural than the other? Or are they both natural and we have simply discovered a little more about the one than about the other? Now that we know something, a little something, about radio and how it works, is it unreasonable to hope that we may come to know something about prayer, and how it works? And may that something,

when it comes, reveal to us that the workings of prayer are not greatly different from those of radio?

To say that we know nothing about prayer, in the sense that we know a little about radio, is no sound reason for concluding that there is nothing to be known about prayer. We wondered about radio when its discovery first came to us. We wonder about it still whenever we give it thought. There are so many things about it we do not understand, perhaps never will understand, but we have passed the point of doubting it.

It is a marvel to me that through all yonder welter of tossing wave and howling wind and driving spray and rain, ships far apart are talking with one another and with the land. It is a marvel to me that from a corner of this lobby words and melodies are coming to us 'out of the air' from far distant places. Is it, really, any greater marvel that in some way, not vastly different, no more supernatural, God may hear prayer?

We dare not say it is impossible, for we do not know. To many radio was 'impossible,' but now it is everywhere. We kept trying and seeking until we found it. Why not give prayer the same chance? It will do us no harm to try and to seek and it may do us a wonderful amount of good.

And some day we may find prayer as natural, as definite, as effective and as understandable as we have found radio. You may call this 'wildly speculative' if you will; but is it any more speculative than radio was before the thought and skill of man found it and gave it to us?"

This earnest believer in the efficacy of fervent prayer further states that the vessel in the storm was a total loss, but every person aboard was brought safely to shore. This was due to the valiant efforts of the Coast guardsmen, with the aid of the breeches-buoy. These things we know. To what extent did the prayers of the woman help? That we may not know. They surely did not hinder, and they must have been a comfort to the praying soul.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The History of Evangelism in the Reformed Church

BY THE REV. CHARLES E. SCHAEFFER, D.D.

THE first step in an effort to organize the Evangelistic work in the Reformed Church must be traced to the meeting of the General Synod at York, Pa., in 1908. At that meeting several communications relating to the subject of Evangelism were received, one of which was an overture from Iowa Classis asking the General Synod to create an Evangelistic Commission whose duty it shall be to organize and plan the Evangelistic work of the Church. This overture was referred to a special Committee, consisting of the Rev. Drs. Ellis N. Kremer, E. D. Wettach, E. B. Lyttle; Elders Herman Knierim, Jacob H. Kuhns. This Committee deliberated on the matter referred to it during the coming triennium. It brought in a report at the meeting of the General Synod at Canton, Ohio, in 1911. After reciting the full import of the overture which had been referred to it, the Committee recommended the following action: "Resolved that the General Synod respectfully declines to create an Evangelistic Commission and refers the work of Evangelism to the respective Classes." The report of the Committee was adopted and this seems to have closed the matter for the time being.

Subsequently in 1913 the Federal Council of the Churches of Christ in America created a Commission on Evangelism. In the meantime, also, the delegates to the Western Section of the Alliance of Reformed Churches Throughout the World, brought back a report from that body stating that "A great deal is made of Evangelism and Evangelistic movements."

At the meeting of the General Synod at Lancaster, Pa., in 1914, Dr. W. E. Beiderwolf, the Secretary of the Commission on Evangelism of the Federal Council, addressed the Synod on "Evangelism Plans." The subject matter of this ad-

dress, together with a paper from Ohio Synod's Evangelistic Commission explaining that Synod's Evangelistic policy, was referred to a special Committee, of which the Rev. Dr. F. C. Nau was the Chairman. This Committee brought in a resolution which was adopted and which is as follows: "That the Board of Home Missions be instructed to create Departments of Evangelism and of Social Service, and that this Department be instituted for the purpose chiefly of giving information and inspiration to the Church in these matters, and not for the purpose of exercising control or administrative functions, the pastor always being looked upon as his own Evangelist." In compliance with this recommendation of the General Synod, the Board of Home Missions soon thereafter appointed a Committee on Evangelism, consisting of Revs. E. S. Bromer, F. A. Rupley, C. B. Schneder, J. H. Bomberger and Charles E. Schaeffer. This Committee rendered a very comprehensive and interesting report through the Board of Home Missions to the General Synod at Dayton, Ohio, in 1917. It set forth distinctly the task which the Committee set for itself to accomplish. It wrought out and presented "A Three Year Plan of Evangelism." It set for a goal a net increase of 75,000 in the membership of the Reformed Church. In many ways it sought to stimulate the spirit and promote the work of Evangelism. The Chairman of the Committee, Dr. E. S. Bromer, delivered a series of lectures on Evangelism before the faculty and students of the Theological Seminary at Lancaster and the Central Theological Seminary at Dayton. The Committee likewise prepared "A Program for a Local Church" outlining the course which the local congregation can follow in stressing the subject.

When the Forward Movement was launched in the Spring of 1919, it created a Department of Spiritual Resources. The Committee on Evangelism, feeling that this Department was conducting all the activities which were assigned to the Committee on Evangelism, merged its interests and work with said Department of the Forward Movement. In response to the report of the Committee which was presented to the General Synod at Reading, Pa., in 1920, said body took the following action: "That Synods and Classes be urged to take such action as shall awaken and stimulate an aggressive type of Evangelism whereby our congregations may be revitalized and men and women gathered into the fold of Christ." It will be observed that this was a decided step in advance inasmuch as the two previous General Synods had given instructions to the Committee on Evangelism merely to study the subject and impart information and inspiration to the Church. The General Synod at Reading sought to launch out upon an aggressive type of Evangelism. It also raised the Committee on Evangelism to the dignity and influence of a Commission of fifteen persons representing the Church in all its various Synods.

In the Fall of 1920 the Eastern Synod likewise authorized the election of a Synodical Evangelist, which resulted in the election of the Rev. Rufus C. Zartman, D.D., for this office.

In the Fall of 1922 the Pittsburgh Synod directed the election of a Synodical Superintendent of Evangelism and Spiritual Resources. The Rev. Ernest N. Evans was elected to this office. Various Evangelistic efforts had also been put forth within the bounds of the Ohio Synod.

The Commission on Evangelism, consisting now of fifteen members, devoted itself aggressively to its task. Its efforts were directed along two lines:—first, inspirational, which included the distribution of literature, the holding of ministerial retreats and the practice of prayer and intercession; second, promotional, which implied various activities through the furnished channels of the Synods and the Classes.

At the meeting of the General Synod in Philadelphia in 1926, the Commission

raised the question as to how the program of the Church as a whole may be brought more effectively to the congregations through the organizations already in existence. By action of the Board of Home Missions in January, 1927, the Commission on Evangelism was discontinued and the work was brought under a distinct Department on a par with the other Departments of the Board, with a Superintendent in charge. The Rev. Rufus C. Zartman, D.D., was elected to this office. He entered upon his duties April 1, 1927, and was formally installed in Trinity Reformed Church, Canton, Ohio, on April 3rd, 1927.

The purpose of the Department was not simply the conducting of Evangelistic services in various communities, but to stimulate a passion for Evangelism so as to make every pastor an Evangelist and every congregation an Evangelistic force. Dr. Zartman has devoted himself to this task with his usual degree of enthusiasm and has been conducting a very successful campaign in the interests of Evangelism during these last three years. Always in close affiliation with the Commission on Evangelism of the Federal Council, the Department seeks to gather inspiration and guidance from this general body and seeks to apply the same to the work in our own denomination. Through conferences of pastors in many sections of the Church, through the printed page, through Evangelistic services practically every section of the Church is reached during the course of a given year.

This year the Department is cooperating with the Federal Council's Commission in the proper observance of the 1900th Anniversary of the ministry of Jesus and the founding of the Christian Church on Pentecost, June 8th.

There is no phase of work in the entire program of the Church which is more needful than an aggressive type of Evangelism, nor is there one which will bring in such gratifying results as this. Every other phase of Christian activity depends upon a successful and satisfactory type of Evangelism. While there are many recognized methods which have proven effective, the one that has brought in the most gratifying results is that of Home Visitation Evangelism. In the large, how-

ever, Evangelism is not a method. It is a passion for souls. If this spirit is properly engendered in the hearts of pastors and people, suitable methods will be found whereby the work itself may become most

effective. Much remains to be done in this field of Christian endeavor. A new day is upon us and a new spirit must energize the Church for its major task, namely Evangelism.

Can the Church Recover Pentecost?

BY THE REV. CHARLES L. GOODELL, D.D.

Secretary of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America.

IT would be a sad anniversary of the nineteen hundredth Pentecost if the Church should simply content itself with the rehearsing of a twice-told tale and speculating concerning the form and attending circumstances of the coming of the Holy Spirit. It is not the *celebration* of Pentecost but Pentecost itself that the Church is needing. At the beginning the Master said it would be of no use for His disciples to start out on their effort to evangelize the world until they themselves had experienced something of which, up to that moment, they were entirely ignorant. They had heard the Master's teaching, but the transforming power of it had not laid hold of them. It would be useless to rehearse that teaching unless the power of it had been felt in their own lives. He had said, "The words that I speak unto you they are spirit and they are life."

We talk a great deal about creed and dogma. We insist upon orthodoxy. We have a great deal to say about *the truth* as an academic thing, but the truth the world is dying for is not academic truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his ways of thinking and in his ways of living. Jesus called it the new truth and said that it was imperative to have it. It was that truth from on high that Jesus told His disciples to expect and to tarry for until it came. That would change a company of frightened disciples, who were meeting behind closed doors even after the Resurrection, to a company of militant men and women who would go out to conquer the world through a transforming power which they them-

selves had experienced—the dynamite of the Holy Spirit. It is the very thing for which the Church is dying today.

We are not concerned about the spectacular—the lambent flame, the miracle of tongues—but we are concerned that the great event which these accompanied should be an actual fact in our own lives. We are talking about applied religion. How can we apply a thing which we do not possess? One can not lift himself by his bootstraps. Archimedes needed a standing place and a lever to move the world, and we must have the same. Will the Church wait for it during these days which are just ahead in holy consecration until in answer to an uttermost surrender, the infilling of that spirit shall be an accomplished fact? Why not let every pastor gather his leaders about him and wait in another upper chamber to receive a Pentecost of their own? Why not lay aside as a secondary thing the hewing of wood and the drawing of water, and a thousand little things, good in themselves, but not of primary importance? There is an engine on the track; it is just out of the shop. It is a thing of beauty, but the engineer calls it a "dead engine." Why dead? It has no power, the steam is not turned on, the water has not reached the boiling point.

This is a time of unspeakable solicitude on the part of all Christ's real disciples. In the midst of our gatherings and anniversaries, will the Holy Spirit appear, and will we be so utterly consecrated that He can work in us and through us His transforming power? It is for each member of the Church to answer my question—*Will the Church recover Pentecost?*

The Reformed Church in the State of Washington

THEODORE P. BOLLIGER

NEARLY half a century ago, the pastors of the Portland-Oregon Classis, who were all home missionaries, began prospecting in various parts of the territory of Washington, among the Germans and Swiss who were settling there in considerable number. Towns were springing up, especially along the coast and the numerous streams; such as, Seattle, Tacoma, Olympia, and a host of lesser fame. In the course of several years half a dozen congregations were organized. Prospects seemed hopeful, although the growth of the congregations was slow, for the pioneers were generally desperately poor. But when the news reached the struggling Mission congregations and their self-sacrificing pastors that after 1895, the Board of Home Missions could no longer support them—it robbed them of all hope. Two of the pastors were forced to abandon their fields, three of the congregations turned to the Congregational Church which offered to help them, and all that our Church had gained during a dozen years was swept away, with the exception of a single congregation. Still later for a period of years, we had no congregation in the entire State.

About thirty years ago, German Russian people from the Dakotas mainly, began to push into eastern Washington, into that great semi-arid region between Spokane and the Cascade Mountains. Ages ago that region formed the most gigantic lava bed that this globe has ever known. But time, weather and numerous upheavals, have worked mighty changes. Today the foundation lava is covered with great layers of sand, clay and decayed volcanic matter; quite bare, or else sparsely adorned with sagebrush and other desert vegetation. Flats and rock ribbed hills, coulees and valleys, mighty boulders strange of form, confront the traveler on every turn. The vegetation is dressed in grays, and buffs, and tans; the rocks disport themselves in yellows, reds, browns and blacks. Volcanic rocks are everywhere in evidence, and craters of extinct volcanoes are frequently seen.

Perhaps you ask, what can be raised in a country like that? The answer is, everything, if you can drench the soil with life awakening water. The soil is richly possessed of every element of fertility, and will burst forth into astonishing productiveness where water can be secured. To a limited extent in Quincy and surrounding territory water is secured from wells; but while this may suffice for orchards and gardens, there is none for the fields. The only solution is a vast, government irrigation project, which will make it possible to flood the fields for grain, and fodder, and corn. The people think, and talk, and dream, in terms of irrigation. If this government project ever becomes a reality, and the people are sure that it will; then, hundreds of thousands of acres of land, now of little value, will become



QUINCY, WASHINGTON CHURCH IN
NEW LOCATION



PARSONAGE
AT QUINCY,
WASH.

productive, and electric power will be supplied to a vast region.

During the first years that the German Russians lived in that region, the country was blessed with plentiful rains, good crops of grain were raised, and the community prospered. This was followed by a cycle of exceptionally dry summers and agriculture was prostrated. During the years 1905 to 1907, Rev. Gottlieb Hafner, of Portland, occasionally visited Quincy and other communities and this led to the organization of two congregations; the Quincy congregation being founded in 1908. The first pastor was Rev. Peter Schild, who gave thirteen years of faithful and devoted service to the upbuilding of the parish. A church and parsonage was erected, with the aid of a loan of only \$800 from the Church Erection Fund. Then Rev. Emil Lehrer and Rev. William Jassmann served the congregation for about five years. During the vacancies the Sunday School and Church services were conducted by the elders, assisted by such supply preachers as could be obtained. A little group of German Congregationalists also worships regularly with the Reformed congregation and supports the work liberally.

Quincy is far from the nearest Reformed congregation and visiting ministers are rather a rarity; hence, when I visited them last fall, a full program had

been arranged. In the forenoon the pastor, Rev. J. A. Hochstatter, preached a harvest home sermon; after which I gave the installation sermon and installed Reverend Hochstatter. In the afternoon, I was scheduled for a missionary and communion sermon. In the evening the Young People's meeting was attended by young and old; so many took enthusiastic part, that I could decline the invitation to speak, with good grace. This meeting was followed by the English evening service, for which a missionary message had again been requested. The people gave liberally; so that the average reached \$15 a family. Every service was well attended by unusually interested audiences. The congregation has been very loyal to the Reformed Church; although nearly four hundred miles by railroad from the nearest Reformed Church, they have always supported liberally all the missionary and benevolent projects of the Church.

Since our Church began this missionary work among the German Russians in Washington, the Congregationalists have established a score of congregations among them. If the Reformed Church had been able to send eight or ten good ministers into that region twenty years ago, and could have supported them adequately, we might tell a similar tale. But—! Alas!



EXHIBITION OF DOLLS IN THE KINDERGARTEN OF THE JAPANESE REFORMED
'CHURCH, LOS ANGELES, CALIFORNIA

Day of Days for the Japanese Daughters

BY BLEND A M. TORNUST

THIS feast of the third of March dates far, far back to the time when the emperor and empress were never seen by the people, but only by a few favored courtiers. The loyal Japanese made images of them, dressed in robes of state, surrounded by all the luxury and pomp due to their rank. In the spring when the cherry trees blossomed these images were displayed throughout the land. Eagerly the people gave them homage, for they

believed the Mikado was descended from the god-kings who once ruled over the country.

Doll's day is becoming more popular among the Japanese in America. The accompanying picture was taken at the Los Angeles Japanese Reformed Church Kindergarten on March third, when the mothers and friends assembled for a special celebration in honor of Doll's Day. Dolls were borrowed from a nearby store,



SOME OF THE EXHIBITORS ON DOLL'S DAY AT LOS ANGELES

some were given to the school by friends, while the children proudly exhibited their dolls brought from home and those manufactured at school.

On a raised platform under a painted scroll, the place of honor, are the effigies of the Mikado and his wife. On the lower shelves are arranged the Mikado's possessions—all the servants, all tiny, but beautiful. There are all the articles used by their imperial majesties—furniture,

lacquer table service, complete with trays and bowls, tea cups; bullock carts, the carriage of old Japan and many other household necessities and ornaments.

All day long the little girls play with these marvelous dolls and their belongings. They prepare and serve sumptuous meals. Every action of their mothers they mimic, in the most polite and formal manner. It's a marvelous day, the elders say. It interests a girl in housekeeping. It's a training in ceremony and etiquette.

Evangelism Today

REV. R. C. ZARTMAN, D.D.,

Superintendent Department of Evangelism.

EVANGELISM means giving out the evangel so as to win souls to Jesus Christ. This soul-winning has a two-fold purpose, namely, to win to Christ as Saviour and Master,—to draw to Him to be saved, and to serve. Everybody that is won to Jesus is brought into this happy relation in order to be saved from sin, and in order to witness for Him to save others. It is really an endless chain and every link in it must be strong, useful, operative. When Jesus evangelized He made disciples and witnesses. His challenge was this—"Follow me, and I will make you fishers of men." To follow Christ is to be a disciple, a Christian. But what is a Christian for? Jesus says he is to be a "fisher of men," a witness, a winner of others to Jesus. If he is only a disciple, only a follower of Jesus and not a witness, not a soul-winner, he is likely to follow far off, to lose zeal and interest, to backslide, to turn aside into the world. Evangelism at once saves both the lost and keeps the saved from becoming lost again. Evangelism saves both the world and the Church. Every individual Christian and every congregation of Christians should practice evangelism in order to obey Christ as Master, and to obey and follow the instinct of the new nature which prompts us "to seek and to save the lost." "Let him that heareth say, come."

Today evangelism obtains, prevails, reigns as never since the first Christian century. It is universal once more as in

Apostolic days. It is in all Protestantism, and among the various Roman Catholic sects, generally called "Missions." In all Protestant Churches are departments of Evangelism, or commissions or committees on evangelism with Secretaries and Superintendents directing, supervising, organizing, promoting, etc., and writing and publishing literature on evangelism. Never in the history of Christianity has there been so much written and published on evangelism as today. Newspaper and magazine articles, pamphlets and books without number are available today on this vital and fascinating theme of evangelism. This literature and development have come to the front within the last few years. You and I easily remember when our Reformed Church didn't have a line in print on evangelism. Today we have a very respectable array of printed matter on evangelism, and literature that is sought after by the other denominations, asking for hundreds of copies of our leaflets, tracts, and manuals on evangelism. Take our handbook on "Home Visitation Evangelism," which is in great and constant demand. Dr. Christian Reisner, noted M. E. pastor in New York City, says of it—"This is the best thing in the English language." He bought 300 copies of it in a single order.

The books today on evangelism are not only countless and of greatest variety, but they are superior to any that ever before were written. They are marvelous in scope, in grasp, in insight, in clearness, and in

adaptation to present day conditions and needs. These books are not only the most valuable and practical reading for every pastor and for every Church member, but the most intensely interesting. However, if you don't want to invest any money in new books just now permit me to suggest, that you read the oldest book on evangelism. You have a copy of it. Your mother had one before you. I mean the "Acts of the Apostles." That was written by a well-educated and Spirit-filled physician, Dr. Luke. It is an inspired book on evangelism. Read it once a day for thirty days in succession and you will be "a new creature in Christ Jesus" and you will become an enthusiastic evangelist, soul-winner, "fisher of men."

Today the most popular and most successful form of evangelism is that of visitation, two by two. It is the method which Jesus originated and used with the Twelve, and the Seventy. Where this is followed with meetings it produces the best results. Today evangelism by city,

community, or county wide union and cooperation, is very popular and secures the largest results and it is most thorough. Here is a concrete illustration from Perry, Iowa. Perry has a population of 7000. All the churches in Perry unite in visitation evangelism. In 1927 they won 1000 for Christ; in 1928 they added 600; in 1929 they annexed 300. At this writing Hershey, Pa., is having such a campaign. The report up to date is the following: "The Lord is giving us a blessed time here in the famous chocolate town of Hershey, Pa. The Derry Presbyterian Church and the First United Brethren Church are in a three weeks Union Gospel campaign. Eighty have already been won to Christ and the Church. Many others have been renewed and consecrated. The visitation workers are witnessing for Christ in the homes. The children and young people are having fine meetings. Delegations of fraternal groups and churches from nearby towns are coming to the Gospel services. The union choir is doing splendid work."

Observations of the Treasurer

J. S. WISE

WHEN we use the word Evangelism we at once arouse many questions as to our meaning. If we are content with its simple definition, "the doctrine and preaching of evangelical principles," much of our confusion will be avoided. Professional evangelists, during the last fifty or sixty years, have undoubtedly, though unintentionally, over-emphasized various *methods* at the expense of the glad tidings of Christ's gospel itself. Too often we fail to accomplish our purposes because of our aptitude to over-emphasize the machinery which we employ. Therefore, the desired end of evangelism is often weakened and hindered by the very machinery relied upon for its achievement.

In my boyhood days the "mourners," or "anxious bench" was very much in vogue. So much so, that whole communities believed it to be the one and only way of salvation. "Ye must be born again" was so linked up with the "bench" idea that without it the rebirth was regarded

as impossible. This blind faith in a method led to many extravagances in the name of religion and occasioned much that was silly and ridiculous. But, notwithstanding all that, no one can truthfully gainsay or deny the good that was done. Thousands of people were soundly converted and much of the present strength of the Church as a constructive force in this country can be attributed to the influences of those days when revivalism, or the "protracted meeting," was rampant.

Our Reformed Church was greatly affected by these movements. The conservative group would have nothing to do with them. Others favored them. Consequently the Reformed Church lost many of its members who in turn figured largely in the formation of other denominations, some of which now have a membership equal to our own. The Lutherans likewise suffered. The records of the Augustus Lutheran congregation of Trappe, Pennsylvania, near Ursinus Col-

lege, contains the following: "On May 7, 1839, a petition signed by twelve members of the Reformed Church of Trappe, was presented to the vestry, in which the petitioners stated that as protracted and night prayer meetings were being held in their Church (by Dr. J. C. Guldin, Reformed pastor) which they deemed to be entirely at variance with the principles and practices of the German Reformed Church, they felt themselves excluded from the worship and requested the use of the Augustus Church. The vestry declined to enter into any engagement with them, expressing the hope and wish that by mutual concessions their difficulties might be happily adjusted and peace and harmony soon restored." We owe the Lutherans in this case our profound respect and gratitude for preventing a "split" in the Trappe congregation, such as has ruined many other worthy enterprises.

It must be said of the "mourners bench" method that it insisted on earnest and agonizing prayer for the forgiveness of sin. No one could have a real spiritual experience without obtaining a strong conviction of the heinousness of sin and acquiring a real sense of joy and gratitude over his miraculous deliverance and forgiveness. It seems to me that it must have made a far more lasting and a deeper impression upon the convert than that produced by the hand-shaking method of Billy Sunday, or, the still later method of a "social call" accompanied by "an invitation to join," which we call "Visitation Evangelism."

I am not opposed to any of these methods. Like St. Paul, I believe in being "all things to all men, in order, that I may win some." But of all the tried and tested methods, I prefer the Catechetical one. I can find nothing finer than the first question and answer given in the Heidelberg Catechism. When I memorized it and meditated upon it the true value of the Christian life was unfolded and impressed upon me. The sudden realization that "I am not my own," that "I belong to my faithful Saviour" and that "He makes me ready and willing henceforth to live unto Him" made such an impression upon me that I could not

do otherwise than devote my life to the service of the Church.

"Ready and willing to live unto Him"—what does it mean to you, my reader?

To me it means the dedication of my life, my all. It is more than a pious resolution to observe the ordinances of the Church in order to gain "heaven when I die." It means all that and more. It means taking Jesus at His word. It means go into all the world. It means pay far more than "my share" for the extension of His Kingdom. It means my fullest sympathy in His missionary program, His Church, His world! It means that I will not shirk any duty He may assign me. It means that I will do all I can to help my fellow men even if it involves the sacrifice of my own personal profits or dividends. It means that I will stand for righteousness everywhere and at all times. It means that as the Treasurer of the Board of Home Missions, I will appeal for and expect the Church to furnish the necessary funds to carry on the work of the Board. It means all these and many more—so many, indeed, that I cannot begin to enumerate them.

Oh, for a genuine revival that will evangelize the pocket-book of the American Church-member! Our Reformed Church needs it badly. Our Home Missionary efforts are now at a "stand still." What is the matter? For over twenty years, by repeated action of the General Synod, the Budgets of its Boards have been underwritten for their minimum needs and not once in all that time have these budgets been paid in full. Much has been done; but not one-half as much as could have been done. Let us not say too much about the Pentecostal year so long as we are unwilling to promote a real revival of religion in our daily lives with sufficient power to open our purses.

Our Home Mission Day Offering for Dewey Avenue Church, Rochester, N. Y., is the lowest one we have received for some years. Evidently the Evangelism of our purses is not vital at this time. The following letter is a pathetic explanation of how God's work is often blocked. I have received several others of similar import:

(Continued on Page 211)

The Second Church, Portland, Oregon

THEODORE P. BOLLIGER

THE oldest Reformed Church in the state of Oregon is the First Church in Portland, organized by Rev. John Gantenbein, in 1874. Majestic forests and trackless wilderness still covered the western part of the state. Busy pioneers were laboriously wresting a scant living from soil and forest. Situated on the banks of the Columbia and the Willamette Rivers, Portland had the finest natural harbor on the Pacific Coast, enabling the largest vessels to tie up at its wharves. During the sixties, the northward swing of the gold rush brought hordes of adventurers to Portland, whence they secured supplies and equipment to push into eastern Oregon and Idaho. At that period the town had about 4000 people; half of them transients. This introduced a flood of crime, lawlessness, immoralities and godlessness, such as the little town had never

witnessed before. But it also brought a large number of homeseekers who came with the determination to grow up with the country; so that by 1870 the population of Portland had grown to over 8000. Among these were many Swiss and Germans who settled in the town and the surrounding districts. Many of these had pushed into the Northwest because they wanted to get away from church and God; a loud, free-thinking, mocking crew. They fought bitterly against Christ and the Church, and all things divine. This was a hard and barren soil upon which to scatter the Gospel Seed. Such were the conditions which the little congregation, founded in 1874, had to face. There was a constant struggle against great opposition. Furthermore, the pastor was also greatly handicapped by the fact that he had from three to five other preaching places. Nevertheless, the congregation grew, acquired church property, and became firmly established. Brighter days dawned when Rev. Gottlieb Hafner became pastor in 1895. Under his careful and efficient shepherding the membership grew, their missionary vision brightened, and a feeling of responsibility for other and unchurched parts of Portland laid hold of them. During these years, the city had grown by leaps and bounds; in 1890 the population was more than 46,000, and twenty years later it was 207,000.

Beyond the city limits, on the Columbia Slough Road, quite a number of the members and adherents of the First Church had acquired homes. They were mostly dairymen, farmers, and truck farmers. The distance from the First Church was so great that most of them could seldom visit their church; hence, Reverend Hafner began a Sunday School among them, and also conducted services at stated intervals in the homes of the people; and thus awakened the desire in that community to have a church of their own. This led to the organization of a congregation in 1904. Rev. Edward A. Kielsmeier, now the successful pastor of the Fourth Church, Cleveland, Ohio, became the first minister. A little chapel was built



SECOND CHURCH, PORTLAND, OREGON



PARSONAGE
OF SECOND
CHURCH,
PORTLAND,
OREGON

with the liberal help of the First Church; this was soon followed by the erection of a parsonage, which was made possible by the assistance of an interest-free loan given by the Board of Church Erection Fund. Two years ago, again by the help of the Church Erection Fund, a roomy, up-to-date parsonage replaced the first, modest and unpretentious building. Both are located on a two-acre tract on which may be seen fruit trees of various kinds, English walnut trees, and several varieties of berries; this forms a pleasant domain, yielding profit to the parson.

Across the Columbia Slough road, which has now graduated into the boule-

vard class and is called the "Columbia Boulevard," the ground dips to form the Columbia bottom lands, fertile and rich, broken up into countless large and small tracts, used for truck gardening, dairying, and poultry raising. Large houses, small houses and shacks, of every type and description, may be seen on these various patches. Among the dwellers of these homes are to be found representatives of every race, nation, color, language and religion. No other church is to be found within a couple of miles, and the field reached by our church seems to offer abundant opportunity for real community service. Certainly there is no lack of Gospel opportunities.



FIRST
CHURCH,
PORTLAND,
OREGON.
REV. G.
HAFNER,
PASTOR

During the twenty-five years of its existence, the congregation has been served by the following pastors: Edward A. Kielsmeier, Fred Schnuelle, Edward Wyss, Herman Heusser, and John Conrad.

After a vacancy lasting for four months, Rev. George F. Zinn became pas-

tor of the Second Church on April 1. Hopefully and enthusiastically the people await his coming. The congregation, though small, will stand back of their pastor right loyally. Reverend Zinn will be a blessing to them, and will bring them blessings.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Social Evangelism

IT should not be necessary to speak of *social* evangelism. Like the term *social gospel* it is a misnomer. But "circumstances alter cases." The circumstances that have made necessary the coinage of the terms *social gospel* and *social evangelism* are those which in the course of time caused the Kingdom of God to be translated in terms of other-worldliness, and transformed the preacher of the Gospel of the Kingdom into a saviour of the souls of men in the world to come.

While we are still under the influence of this conception of the Gospel and of Evangelism, circumstances are again operating to give the Gospel and Evangelism their proper content of social meaning. These circumstances are the great progress that has been made in the scientific study of the Scriptures, especially the life and teachings of Jesus; and the exploitation of the weak by the strong under the old traditional sanctions of religion. The very foundations of civilization are being seriously threatened today by those who have "inherited" the earth and those who have decided to take it—by force. At the same time we are quite clearly perceiving the Gospel to be God's good news that His Kingdom is one of justice, peace, and joy for all the people here and now; and that it is at hand if in His Spirit we are willing to apply the methods wherewith to realize it.

It is related that at the beginning of Jesus' ministry He proclaimed in the synagogue of His own home village: "The Spirit of the Lord is upon me, because he hath sent me to preach good tid-

ings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." That was the Gospel—the Evangel—and it was *social*. Evangelism, if true to its meaning as Jesus proclaimed it, proclaims the presence and the coming of the Kingdom of human well-being, the scope of which is world-wide and whose purpose is the realization of God's will—that will, as Paul says, which is good and beautiful and perfect, on *earth* even as it is done in Heaven. Evangelism should proclaim that this is God's world in the making—has always been; that God is the Lover of all men; that all men are God's children in the process of development and should treat one another as brothers of the same family; and that God is seeking through His children, who have His Spirit in their hearts, to build on this earth the Temple of Humanity, of living stones, prophets and apostles being the foundation, and Jesus Christ himself the corner-stone.

"Hail the glorious golden city,

Pictured by the seers of old!

Everlasting light shines o'er it,

Wondrous tales of it are told:

Only righteous men and women

Dwell within its gleaming wall;

Wrong is banished from its borders,

Justice reigns supreme o'er all."

Evangelism that is truly the Evangel of Jesus challenges individuals to break all selfish ties and follow Jesus Christ. It recognizes the truth that God's Kingdom will never come in fullness of power until

all the individual members of society are regenerated. "It has always been recognized that the creation of regenerate personalities, pledged to righteousness, is one of the most important services which the Church can render to social progress." This is a sound principle of Evangelism. Jesus kept His eye steadily upon the individual with whom He was ever and always in personal contact. At the same time Jesus was always under the painful necessity of seeking to disillusion men and women who thought to enter the Kingdom by some easier way than the nature of the Kingdom requires. As for instance, in the case of the rich young ruler. As also in the ever-present case of the Pharisees who prided themselves upon their piety while laying heavy burdens upon the poor people too heavy to be borne and doing nothing themselves to relieve them. How scathing His denunciations of them! Jesus accepted in full the responsibility that the Gospel laid upon Him and it meant everything that happened to Him at the hands of those whom His evangelism incensed—even His savage execution. And the Evangelism of Jesus lays equally heavy responsibility upon those who today undertake to proclaim it. Dare we seek to evangelize individuals in a social order dominated by men whose interest it is to prevent the very results which the Gospel seeks to produce? Dare we do this when these men occupy the chief seats in our churches and have a large and influential following among the ministry and the people, and constitute a bulwark of opposition? The answer is that we *must* for the sake of their own souls and the saving of society; otherwise we shall all perish.

Evangelism that contains the Evangel of Jesus seeks the individual. But just

because it does it demands a reconstruction of society. If it is true that society will not be wholly saved until the individual members of society are regenerated, it is also true—and it is this truth that must prevail today—that individual salvation is jeopardized by the lack of a Christian environment. Individual salvation "becomes durable and complete in the measure in which the individual is built into a social organism that is ruled by justice and love." The Kingdom of God cannot wait for its advance upon the conversion of men whose wills are set upon the attainment of their own selfish ends. Our God goes marching on and is not willing to mark time until all men are willing for Him to go forward. Feudalism would still prevail if those who most profited by the system had been able to have their way about it. The same is true of slavery, and the liquor system that prohibition has overthrown. And the present economic order of special privilege for the few and non-equality of opportunity for the many will be the system to the end of time if changes are to be made only with the consent of all its beneficiaries. It is the task of Evangelism to declare the triumph of the Kingdom of God on earth and that no man and no group of men can forever stay the hand of God and thwart His purpose:

"Trumpeter, sound for the splendor of
God!

• • • • •
Sound for the last, the last of the wars!
Sound for the heights that our fathers
trod,

When truth was truth and love was love,
With a hell beneath, but a heaven above.
Trumpeter, rally us, rally us, rally us.

On to the City of God."

(Continued from Page 207)

"Enclosed is a bill (\$5.00). It isn't nearly so much as I'd like it to be. I'm sending it direct because we've just heard how our congregation needs money for home use. I am paying my share here. I'm interested in this Home Mission work and want to help my bit but didn't wish to bother any officer to hand it in as they might think I ought to help out at home first. Maybe I ought. I'm not sure. Maybe sometime one of you fellows might set us straight on that in one of the church magazine articles. I read both

of them. I'm not mailing this from my home town so you won't know what congregation it's from. Hoping and praying that there will be a large offering for Dewey Avenue,

I am

AN INTERESTED FRIEND."

Such letters simply point to what I have believed for a long time, that the evangelism of the future must not be applicable to the people only, but to the deacons and dominies as well.

A Business Man's Stewardship Platform

(Adopted by the United Stewardship Council)

Wealth Production, a Part of God's Plan

a holy task.

I believe that all work which produces true material wealth and serves genuine human need is an essential part of the divine discipline for the spiritual perfection of man and should be deemed

My Business, a Spiritual Service

I will recognize my own work, as employer or employee, as a vocation to which I am definitely called of God to serve the highest interests, both of myself and my fellows. I will conscientiously keep under strict scrutiny all my business transactions, both in their product and the spirit dominating them, that in every particular of operation and management they may be conducted in complete accord with the principles and ideals of Jesus.

My Possessions, the Tools of My Vocation

given commission to produce wealth.

I will count all my talents and my business privileges and opportunities as God-entrusted equipment with which as a Christian business man faithfully and successfully to execute my God-

Not to Hoard, But to Share

I will devote myself to my business, not only in order to get material possessions, but in order also to render the utmost service to my fellows, both in the getting of wealth and its disposal. I will in humility, good-will and unselfishness, deal with my employees, my business associates, my competitors and my fellowmen everywhere in the spirit of Christ who said, "The Son of Man came not to be ministered unto but to minister." I will avoid covetousness, foolish pride, unseemly luxury, careless waste and all excessive self-gratification in the use of my money, remembering it is a stewardship.

Why I Acquire Money

I believe that God intends that my business should produce fair and legitimate returns, sufficient—First, to maintain my business on a sound, economic basis; Second, to provide myself and those dependent on me with an adequate living on a Christian level; Third, to furnish all my business associates and their families income and leisure sufficient to realize a full and complete life; and Fourth, to provide the resources needed fully to finance the agencies which promote the Christian program in my church, in my community and in the world.

Keeping Accounts With My Divine Partner

I will acknowledge this stewardship of mine by carrying on the books of my business or in my personal budget, a "Separated Portion Account." Into this account I will regularly set apart a definite proportion of my income,* increasing it as my ability grows. This will be a constant reminder of God's sovereign rights to all I am and have, and a witness before my fellows of my desire and purpose to conduct my business as a stewardship, and will assure me of an established adequate reserve for giving. I will, as God's partner, administer this on His behalf with utmost care.

Safe-Guarding My Resources for Life's Full Purpose

I will, as one who recognizes that all possessions are a trust from God, carefully plan the use of all my resources—money, time and talents, so as to achieve life's full purpose in Christ. I will teach my family these stewardship ideals that they may live as a great partnership with God in building His kingdom on earth.

*Beginning with at least one-tenth.

—*The Presbyterian Survey.*

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Endued with Power for Service

(This message was prepared for the June issue of The General Assembly Record in China, at the request of Rev. C. Y. Cheng, D.D., Moderator, and Rev. A. R. Kepler, D.D., General Secretary, of The Church of Christ in China.)

TO THE CHURCH OF CHRIST IN CHINA.
Dear Friends:

It is a real joy to me that I can send this brief message to my dear brethren of the Church of Christ in China. We are one in faith, hope and love. At no time has the call been so insistent for Christians in all lands to be united in the bonds of a holy faith as one body. The burden of the prayer of our Lord was: "That they may all be one; even as Thou, Father, art in Me and I in Thee; that they also may be in us; that the world may believe that Thou didst send Me."

In order to cement this union and to extend it unto the ends of the earth, Jesus promised the disciples to send them the Holy Spirit that He might abide with them and guide them into all truth.

The saving of China, like the saving of America, is a divine work. "It is not by might nor by power, but by my Spirit, saith the Lord." The writer of the Acts of the Apostles clings to his conviction, that it is the Holy Spirit whose work he is recording. Men are His instruments and work with Him. Every new stage of progress, every new plan of organization, every new nation, brought under the sway of the Gospel, all are under the control of the Spirit and in some way held in the grip of His presence and power.

Since the outpouring of the Holy Spirit on the Day of Pentecost, we are living and working under the reign of the Spirit. Significant as were the teachings and miracles of our Lord, all these were a preparation for the new order of service that should begin "at Jerusalem." Pentecost means "greater works" for the disciples of Christ. It was the day when He became a manifest power in and through

men. Pentecost was the beginning of a spiritual reign that should have no end. It meant a united Church; united in surrender, service and sacrifice. It meant a community of earnest believers whose highest aims and aspirations took in the spiritual welfare of all mankind. This is the priceless heritage Christians enjoy who live and labor in the greatest missionary century since the Christian era.

In order that this rich possession may be of use it must be used. It must be wrought into life to make it influential in the lives of men everywhere. Possibly no mere man has been a greater influence in the world than the Apostle Paul. And why? Because his life was an imitation of the life of Christ. His actions were consistent with his doctrines. He did not preach one thing and practice another. "I determined to know nothing among you save Jesus Christ and Him crucified." It is by the life-power of the Christian religion that the disciples are to accomplish "greater works" than their Master. Here we can learn the secret of our weakness or strength in winning men for Christ. The love of God and the love of Jesus, in the finer form of fellowship, kindness, helpfulness and a passion for souls, is the real life and the true power among Christians.

This is what the men had who have made a lasting impression upon the world. They were martyrs in their time for the truth as they applied it to their day and generation. The power that enabled John Knox to shake Scotland from center to circumference; the power that enabled George Whitfield to lead thousands of men and women from lives of sin to lives of purity and usefulness; the power that made Charles G. Finney an instrument of

righteousness in New England; the power that drew vast audiences to hear Charles H. Spurgeon in London; the power that made Dwight L. Moody such a flame of fire in this and other lands; that is the power the workers need in the presence of a sin-ridden and war-troubled world.

"Ye shall receive power when the Holy Spirit is come upon you." That was the promise of our Lord to His disciples. It is His offer to us. The condition was and is, wait in faith and continue in prayer. Yes, we believe, but do the actions of our lives agree with our faith? Yes, we pray for the Spirit, but do we live in the Spirit? We must live as we believe and we must practice what we pray. Only as we stand in living union with Jesus Christ can the Holy Spirit inspire our minds and

inflare our hearts. Our influence for good in the world depends upon the presence of the Spirit of God in our lives.

One of the most heartening messages that has come to us in America is the Five Year Movement in China, with its two-fold objective of deepening the spiritual life of the believers and of increasing the membership of the Church. That the leaders and members of the Church of Christ in China may realize these high and holy aims shall be our fervent prayer. Let all of us be very much in the secret of the presence of God and live near to the heart of Jesus. Then we shall receive power to witness of His saving grace and be able to win others for the Kingdom of Life, Light and Love.

ALLEN R. BARTHOLOMEW.

Sharers of the Easter Message

EASTER DAY for the year 1930 is past, but its message remains with us to be told by us unto the ends of the earth. The few women who came to the Tomb of Jesus, and saw the amazing fact that it was empty, were told, "Go tell His disciples." Yes, "go quickly." No time was to be lost. Some hearts were sick with doubts and fears, and these were to be made glad with the joyous tidings, "He is risen from the dead." It was a

joy that must be shared, for its significance was for all. Back of the joy was a duty. And so it is for us today. The joy of our salvation we must impart to others if we would really possess it for ourselves. The Gospel of Christ is missionary, or it is nothing. Christians cannot keep the grace and truth of the religion of Jesus without sharing it. The talents hid will be lost in the end. The going Christian is the growing Christian. Sharing joy is enjoying it.



CHILDREN
ATTENDING
PRIMARY
SCHOOL
OPPOSITE
NAGAOKA
CHURCH,
JAPAN

Forecast of Happenings in Our Japan Mission

MORE changes of one kind or another will most likely take place in our Japan Mission, during the present year, than in any other single year in the past. Such changes must be expected in a growing work. Some missionaries will return to the field, after a well-spent furlough; others are coming home after a well-earned rest. Adjustments have already been in the making by our missionaries so that the work can be carried on without serious interruptions.

It was a painful experience to all who are acquainted with the facts that Rev. and Mrs. Dobbs F. Ehlman had to temporarily withdraw from Morioka, where they were doing a good work, due to her critical illness. Fortunately, Mrs. Ehlman is improving in health, and Rev. and Mrs. Gilbert W. Schroer are back again, and at work, at Morioka. The one burden upon their hearts, while at home, was to secure the funds, by special gifts, for chapels at Miyako and Ichinoseki, and a kindergarten building for Morioka. It is a fond hope they cherish, that friends will rally to their assistance in providing the full amount.

Dr. and Mrs. David B. Schneder have arrived at Sendai, after a pleasant and profitable visit in the homeland. The new chapel for North Japan College has been assured by the munificent contribution of \$50,000 given by Miss Ella A. Rahausser, of Pittsburgh. Other friends of North Japan College have provided funds for the equipment of the chapel, and additional needs to enrich the institution.

Mr. Carl S. Sipple, of Allentown, has been appointed a teacher of English in North Japan College. Miss Mary E. Hoffman, of Egypt, will be in charge of the Department of Domestic Science in Miyagi College.

Upon the completion of his theological course, and ordination to the Christian ministry, Mr. George S. Noss and family will return to Japan. Mr. and Mrs. Noss have both made an exceptionally fine record as students, for which we feel very much elated. Their eyes are fixed on Aomori, the most northern station of our Japan Mission, as the field of their labors. If this missionary will have the

proper encouragement on the part of the Church at home, his reports of work done will be most encouraging and inspiring.

After an absence of a few years, it is an unusual joy to announce to the Church that Dr. and Mrs. Elmer H. Zaugg, of Tiffin, will return to Sendai. A cordial welcome awaits them and our "God bless them" will follow them on their journey to the field. Dr. and Mrs. Zaugg have been strong factors in the work of the Mission.

Rev. and Mrs. W. Carl Nugent, who have been doing such a splendid work in the Wakamatsu Field, expect to locate at Yamagata, the centre of a great evangelistic area. Mr. Nugent will not let up in his askings until the Church provides the full amount for the Kitakata Chapel. Some years ago, that noble member, J. J. Fouse, of Akron, Ohio, contributed \$3,333.34, which made possible the erection of the chapel at Furukawa. Will not another far-seeing friend duplicate his gift?

During the summer, Dr. Allen K. Faust and family will return to America. After a most devoted missionary career of thirty years, seventeen of which were spent as the able President of Miyagi Collegé, he has felt it a duty to resign as a missionary and to take up work in the homeland. We understand Catawba College has secured this competent teacher as a member of its Faculty, so that he is not lost to the work of the Church.

Who will succeed Dr. Faust as President of Miyagi College? This was a burden on some hearts, until it was learned that the Mission had selected Rev. Carl D. Kriete, the capable evangelistic missionary at Yamagata. Mr. Kriete is in every way qualified for this important position. He will have by his side a most wise and kind counsellor in Mrs. Kriete, whose fine work in the Yamagata Kindergarten will be greatly missed. Miss Edna M. Martin will likely be in charge of this important work after completing her language study.

Of the missionaries in Japan whose furloughs are due in 1930, we may expect the return of Miss Mary E. Gerhard, Dr. and Mrs. Henry K. Miller and Dr. and Mrs. William G. Seiple.

Christmas, 1929, at Yungsui

BY REV. WARD HARTMAN

IT is not at all difficult for me to picture in my mind how the stores in the United States looked in preparation for their big Christmas sales last December. I can see the Christmas trees in millions of homes. Lighted trees out in the yards before many homes. I can hear the school rooms resounding with the singing of Christmas songs. Everywhere was the shout of Merry Christmas.

Will you try to picture the scene here in Yungsui? A population of about 8,000 people. No store with anything special for Christmas, because it is not a holiday here except for the few Christians—less than twenty in the city. (Several of our church members live in the country.) The only Christmas tree in a private home in the whole city was in my front room. Yet Christmas was observed and it was a gala day for more than just the few Christians. Several of our members spent three



CHRISTMAS DECORATIONS IN TRUXAL CHAPEL, YUNGSUI, CHINA



MR. WANG, ONE OF THE COLPORTEURS AT YUNGSUI AND HIS MOTHER

or four days previous to Christmas preparing Christmas decorations for the two chapels here. In front of each chapel was a rather elaborate spruce-covered framework with paper flowers attached.

Here at the west side in the Truxal Chapel they had a series of large arches across the front. Paper bells hung from the arches. Chinese characters were inside the wreaths. Chinese paper flowers of many hues sparkled all over the spruce. Long paper chains were stretched from the four corners and where they met in the center a bell was suspended. The new Chinese flags were high above in the middle of the room. A large Christmas tree stood on one side of the platform. It was trimmed largely with foreign trimmings from our house. Large Chinese characters were upon the side walls.

At the Mount Olivet Chapel, inside the City Wall, they had many paper flower pots, with blooming paper flowers in them. They were suspended from above and tassels hung from those out in the

room, while from those against the front wall dangled golden stars. To me the most interesting part was three of our large geraniums on the platform. Each was almost covered with large blooming paper flowers of many colors. There the Christmas tree was trimmed entirely with Chinese decorations of paper chains, paper flowers, tassels, etc. Many visitors expressed their admiration of the decorations. It was entirely planned and done by the Chinese Christians.

The program at noon on Christmas Day in the Mount Olivet Chapel was much as you would find in the homeland, only not so elaborate. At the close peanuts were passed out to all present. In the evening a service was held in the Truxal Chapel, with about two hundred present. Here peanuts were given to all present and while they ate them they listened to music on the phonograph. During the afternoon about seventy people in different groups sat for a little while in my front room to listen to the phonograph. At 4.00 P. M. the Christmas feast for the Christians and inquirers was spread in a room downstairs, when sixty-six partook. About one-third of them came from the Miao districts in the country. We believe the day made its

impression on more than the few Christians. Slowly, more and more people are coming to understand what Christmas stands for. Opportunity is given to tell them of the Christ Child—of the Saviour.

In our letters after Christmas to our friends we must always tell what we got for Christmas. Perhaps you will be interested in knowing what I received from the Chinese. A dried duck—one that was killed perhaps a couple of months ago, split open and dressed, except that the head and feet were left in place. Then it was hung up in some smoky place to dry and get smoked. (Considered very fine eating.) A couple of pounds of Chinese puffed rice. A dozen big pears. Some native popcorn. Two pounds of millet, which I can use for cooked breakfast food. Five pounds of arrowroot meal—something like cornstarch. Don't you think I was well remembered?

How sad at such a season to look out over this multitude of homes and realize that so few have as yet come to know our Saviour! Christ became flesh that He might manifest the love of God to humanity. Pray that I may be used to help make the Christ known to many of these people. May each Christmas see an increase in the number of those who have come out on the Lord's side.



ENQUIRERS WHO ATTENDED TWO WEEKS' BIBLE STUDY AT YUNGSUI

Rare Experiences of Our Evangelist at Yamagata, Japan

REV. CARL D. KRIETE

I HAVE had most interesting itineraries, and more interesting experiences than I can find time to write about. I spent something over twenty-six days in Evangelistic itinerating since the middle of September, and it seemed that I had a more favorable hearing than on any previous itinerary.

This was especially true as regards the schools. Hitherto I have found the schools, if not in actual opposition, at least very cold towards our efforts. This fall I have been asked to speak in six different schools, sometimes to the whole student body, sometimes to the teachers only. In one case I shared over an hour with Rev. Mr. Watanabe, addressing the entire student body, about six hundred students of a Government Middle School. I met the principal quite by accident and found out that he was the former head teacher in a middle school where I had taught English before. Our subject was "An Adequate Education for a Modern Age," which gave us a splendid opportunity. In two cases the principal sent all of the dormitory students in charge of a teacher to our evening meeting held in a hotel room, which was also an experience I had never had before.

One of my interesting experiences was at Yachi, a town of 12,000, very near here, where as yet no regular church services are held. I spoke, together with two of our pastors, at a general meeting. We had been able to secure the upstairs of the town library for our meeting. This room is used as a sort of museum; and as I spoke I kept looking at one of the old anti-Christian sign boards, which is

kept there as a relic, and which was placed on a shelf at my right. This board offered a reward of 300 pieces of silver for information leading to the arrest of any one found preaching the Christian religion. At this same meeting a young man, son of a local, very earnest Shinto priest, asked us many questions about Christianity. His father's very earnestness had turned this boy to a study of Buddhism. Not finding satisfaction, he was now turning toward Christianity.

In one town on the west coast, where there is no Christian work being carried on, I called on an old Christian of many years' standing, who is not very well and who always rejoices in our visits. Without any church to go to, or any other Christians to associate with, this old lady maintains her Christian home. In the course of her conversation she gave me explicit directions about what songs were to be sung and what Scripture to be read at her funeral. In all my travels this spring I have found my Whippet car a great help. I have done in one day what would have required three hard days of traveling to do. I go to Sendai in three hours from here. By train the shortest time is about seven hours. I can go and come back the same day now if need be, and have done it several times within the last year. Except for my Evangelistic work on the west coast, I rarely have to spend a night in a Japanese hotel. I can stay at the meeting place as long as any one wants to talk and still get back home the same night. I save about twenty-five yen every time I go to Sendai with my family in the car and a great deal in hotel bills throughout the traveling season.

Manual of the Board of Foreign Missions

THE Board has issued a Manual for the guidance of the work at home and on the Mission Fields. It defines the functions of the Board and of the Mission; states the rules, policies and methods for wise and efficient conduct of the work, and how to promote harmonious co-oper-

ation for Christ and His Kingdom. Special information is provided for missionary candidates, and for the missionaries in service. This Manual compares favorably with those of other Boards, and in small compass gives helpful instructions to those who carry on this far-reaching work of the Church.

Japan is Stirred by Christianity

Dr. William Axling, writing about the Kingdom of God Movement launched under the direct inspiration of Kagawa, says:

"The Central Committee is keenly alive to the fact that it has undertaken a crusade, the object of which can only be realized as God is allowed to break in with power upon the Christian forces of this Nation and of the Nation as a whole, and it earnestly craves the prayers of its colleagues in Western lands.

"It is only two months and a half since the Campaign was launched, but already sixty District Committees have been organized throughout the Empire and most of these Committees are aggressively planning for campaigns in their local cities and areas. Preparatory meetings have already been held in twenty different

cities. The *Campaign Weekly* has been launched and 20,000 copies are being issued. It is hoped to raise this, eventually, to 100,000. Both the American and the British Bible Societies have been prevailed upon to issue special Campaign editions of the New Testament, which are selling for ten *sen* a copy. Posters for local campaigns, and literature for the training of Christians and for follow-up work with inquirers has been prepared. The Campaign Message to the Nation has been broadcast through the native press.

"Although many of the Pastors and the rank and file of the Churches, in large numbers, must yet be mobilized for this Movement, it is firing the imagination and securing the co-operation of the Christian forces such as no other Christian Movement heretofore has done."

Evangelism in China

A report on the progress of the Five Year Movement in China comes in a letter from Dr. C. Y. Cheng, General Secretary of the National Christian Council and Moderator of the Church of Christ in China:

"You will be glad to know that the Five Year Movement is meeting with the general approval and support of the churches in this country. Many signs of encouragement are coming to us from time to time. Several Church bodies, such as the Church of Christ in China, the Methodist Episcopal Church, the Chung Hwa Sheng Kung Hwei and other Church bodies have definitely expressed their decision to co-operate and take part in this movement which seeks for an intensive and extensive advance of the Christian movement in China. We are exceedingly thankful to God for this unmistakable sign of life in the Christian Church in this country, especially as it has been having such a difficult time during the past few years, and it is not yet even now out of the difficulty. But we feel sure that if the Church is spiritually prepared, there is no great fear of any troubles from without. Experience has taught us that it is usually the weak-

ness and failure within that has made the work difficult to move forward. I would again request our friends in America to bear us in mind in your time of quietness that through the Five Year Movement a



DR. C. Y. CHENG

definite progress of the Christian Church in China may be realized.

"We value most highly this spiritual co-operation and fellowship between the older and younger churches and the work in China will, in a peculiar way, be upheld

by the constant and definite prayers offered on our behalf by our friends in America. I hope this spiritual link across the Pacific will become stronger and stronger and that we may together share the great work that God has been pleased to lay before us."

China Through the Eyes of Chinese

THE Church of Christ in China, as our readers know, is the united Church in China, comprising the fruitage of fourteen Protestant missionary societies of the West, more than one-fourth of the Protestant Christians in China.

The officers of the General Assembly have conceived the laudable idea of asking the Christian leadership in Great Britain and America to speak a message of guidance and inspiration to their fellow Christians in China. Dr. Bartholomew, Secretary of the Board of Foreign Missions, was invited to prepare such a message, and it appears in this issue of THE OUTLOOK OF MISSIONS.

It will be of interest to mention the background of the message as proposed by the Moderator and General Secretary of the General Assembly: "There is China in the midst of social, industrial, economic and political revolution. There

is banditry, famine, militarism, excessive taxation oppressing the masses. There is behaviorism, humanism, mechanistic interpretation of the universe, just as in the West; challenging the Chinese Christian's view of God and the world. There is the individual Chinese, very human, with the same struggles and sins and temptations as his white brother in the West, with the same capabilities of response to Christ's redemptive message. Then there is the Five Year Movement with the two-fold objective of deepening the Christian fire of her communicants and of doubling the membership. AND there is PENTECOST." Let the friends of China pause and ponder, and surely there is need for prayer. Here are conditions to face and problems to solve by the Chinese Christians that may well call forth the wisdom, patience, and sympathy of their fellow Christians in America.



MISSIONARY RESIDENCE AT YUNGSUI, CHINA (Rear View)

"I think there is no finer magazine printed than THE OUTLOOK OF MISSIONS."
 —MRS. MAE L. QUINTER, Ephrata, Penna.

Missionary Nace at Akita

Now and then the missionaries afford us a glimpse of the magnitude of their fields, and how abashed one feels when they make their demands known, which are always so small compared with the needs. Recently our missionary at Akita asked permission to draw on the Newspaper Evangelism Fund of the 1930 Budget to the extent of \$300 for the work in Akita Prefecture. Now read this, and see how far a small amount will go in spreading the glad news of the Gospel of Jesus Christ.

"Akita Prefecture has a population of a million people, the majority of whom live in towns and villages, of which only a few have been touched by our evangelistic work. Newspaper evangelism seems to provide an excellent means with which 'to break the ice' with these large untouched areas. It happens that just at this time a fine opportunity to begin work of this kind in this Prefecture is at hand. It is especially challenging, since it will mean sharing in an interdenominational project, the co-operating groups being the

Disciples, Episcopalians, and the Methodists, the only denominations doing work in this Prefecture, aside from the Roman Catholics. On Tuesday of next week there will be a meeting here in our home of representatives of these denominations to discuss and formulate as far as possible our plans of organization. The request for yen 600.00 is to cover our share of the running expenses of this work this year. The Reference Committee heartily approved of the project, and it is our hope that the Board may see its way clear to do the same.

"Our evangelistic work in Akita Prefecture seems very encouraging and is full of promise as we enter the new year. The Kingdom of God Movement, in which Mr. Kagawa is the driving force, is gripping the imagination of our Christians, and giving them a vision of what is possible under the guidance of God. We are hoping that through it the mind and spirit of Christ may come to permeate larger areas of life than ever before."

Shinto Guiding Influence in Japan

IN the Japanese Student Bulletin for March-April, there appears a most informing article by Prof. T. Tomoeda, from which we quote a few portions. It will answer many questions that must arise from time to time in the minds of American students.

"Shinto is the national religion of Japan, and the pivot on which the whole life of the Japanese nation revolves. We call Japan the country of gods. Shinto was the principle on which the country was founded at the beginning of time and which at the same time has been the guiding influence of Japanese national life throughout the long history of thousands of years.

"Japan imported Chinese morals as well as Chinese characters of writing in the reign of Emperor Oojin (201-301) and Buddhism in the reign of Emperor Kinmei (540-571). Great progress in the field of science and philosophy resulted.

"It was in the early days of the Tokugawa

Shogunate Government, or even a little before that time, that Occidental civilization gradually found its way into Japan and that the most conspicuous and epoch-making event in the history of Japan occurred, namely, the arrival of the American fleet under the command of Commodore Perry in 1853. It was indeed 'a thunderbolt hurled from out of the clear skies.' Our nation very quickly grasped the situation and opened up a friendly intercourse with America and other countries. These foreign civilizations had so great an influence that it was sometimes felt almost to threaten disaster to the Japanese national civilization. In spite of this, however, Japan has been able to adopt these foreign civilizations, and to make great advance in all branches of science and in social organizations.

"The visit of Commodore Perry in 1853 marked a turning point in the history of Japanese national life. This event we have since spoken of as 'The

Cannon-roar of Uraga.' Thus the age of Occidental civilization began. In many sciences, such as medical, military, political and economical, in brief in all departments of modern civilization, Japan made progress with the help of the Occidentals. But this progress of the new Japanese civilization was not attained without a high price having to be paid. Great differences of opinion occurred amongst the people, war between Imperialists and Shogunists and even between Japan and foreign countries.

"This tumultuous and uneasy state of affairs was suddenly calmed by the restoration of the Imperial Regime of the great Emperor Meiji, and a reconstruction of all national organizations and institutions followed.

"There are many conditions necessary to the progress of civilization, among which both natural and social environments are very important. But those environments are only external, and what is equally or even more important is the subjective side, which means the mind of a nation, or rather, the mental attitude of a nation.

"If we glance back through the long years at the history of Japan, we find many thrilling incidents connected with the importation of foreign civilizations. But we also find our ancestors were always able to deal satisfactorily with these situations and that they managed in some way or other to place the foundation of the country upon a broader basis. Michizane Sugawara, a statesman of the ninth century, called this attitude of mind 'Wakon-Kansai,' which means 'Japanese spirit and Chinese knowledge.' When Occidental civilization was adopted, another new phrase was coined: 'Wakon-

Kan-Yosai,' meaning 'Japanese spirit and Chinese and Occidental knowledge.' What is this 'Wakon,' Japanese spirit? It is nothing more than the fundamental spirit of Shinto.

"Life strives simply to live on and to extend *ad infinitum*. Thus the idea of after-generation and its development are matters of joy to mankind. As we enjoy this life, so we feel gratitude toward the giver of it. Thence comes the Shintoistic teaching of gratitude. The lack of gratitude in a being is most immoral. Thus we respect our ancestors, become conscious of ourselves and bear a love for our offspring. 'Ancestor-worship' is only a general term for this principle.

"In Shinto, purity and honesty are very highly esteemed virtues. In the Semmyo, which is the oath of Emperors to gods, such phrases as 'to serve the country with a clean, pure, righteous and honest mind' is the fundamental spirit of Shinto. What we call conscience or what we mean by proper behavior even when alone or purity of mind and body are nothing but different expressions of this one mind. We look upon and treat everything with such an attitude of mind. To keep one's mind and body clean and pure and to regard other people's as clean and pure is the essential moral attitude of a Shintoist. Purity is a virtue, whilst unclean mind is a sin. A pure mind is like a pure sky. It is broad and clear. No dust of fear or smoke of doubt. It extends wider and wider. It expands, covering the whole universe and all humanity. Shinto has never been exclusive. Like the most brilliant light of the sun, which illuminates everything in the universe equally, Shinto teaches us to treat all mankind equally and to love them all."

Board of Foreign Missions

Comparative Statement for the Month of March

	1929			1930			Increase	Decrease
	Synods	Appt.	Specials	Totals	Appt.	Specials		
Eastern	\$9,128.36	\$3,739.69	\$12,868.05	\$4,573.62	\$1,958.65	\$6,532.27	\$6,335.78
Ohio	3,460.90	1,215.01	4,675.91	4,091.90	3,028.84	7,120.74	\$2,444.83
Northwest	1,184.21	374.46	1,558.67	720.61	318.80	1,039.41	519.26
Pittsburgh	1,935.42	1,214.92	3,150.34	1,083.26	539.67	1,622.93	1,527.41
Potomac	4,437.08	964.61	5,401.69	2,203.97	479.97	2,683.94	2,717.75
German-of-East	21.45	258.26	279.71	630.55	137.00	767.55	487.84
Mid-West	1,697.01	719.79	2,416.80	540.84	203.88	744.72	1,672.08
W. M. S. G. S.	2,578.00	2,578.00	2,578.00	2,136.80	2,136.80	441.20
Miscellaneous	100.00	100.00	100.00	100.00
Annuity Bonds	5,500.00	5,500.00	5,500.00
Totals	\$21,864.43	\$11,164.74	\$33,029.17	\$13,844.75	\$14,303.61	\$28,148.36	\$8,432.67
								\$13,313.48
							Net Decrease.....	\$4,880.81

Pictures from Baghdad

IT is always a joy to receive letters from the missionaries, especially when they enclose pictures illustrative of the work. Rev. J. C. Glessner, of Baghdad, Iraq, writes enthusiastically of their first year of language study at Mosul. He and Mrs. Glessner are now buried in the second year's language requirements. They are looking forward to a rest this summer in the mountains of Lebanon.

The boy in the pictures is one of the little boarders in the American Boys' School. Mr. Glessner informs us that the camera in the one picture caught him in the act of carrying his bed to the roof for an airing, and asking to be excused for stepping on part of it, for he is so small and his load so bulky. In the picture where the little Moslem boy and the teacher appear, a conversation is taking place, during which the teacher learns that the boy knows "why" the school requires the bedding to be aired often.



REV. J. C. GLESSNER SPEAKING WITH
MOSLEM BOY IN BAGHDAD SCHOOL



BOARDING STUDENT AT BAGHDAD BOYS'
SCHOOL CARRYING HIS BEDDING

Only those who are in direct contact with the work can fully understand and appreciate the problems that tax the faith and patience of the workers. At no other time has the presence of missionaries who can adapt themselves to the new conditions been more needful than now. They and we need to believe that "the proving of our faith-worketh patience."

"New life and light in all the land,
New loveliness on every hand,
The earth rain-wet, the air rain-cool."

It is our confidence in God that makes prayer such a blessed thing. He knows what is best.
—FLOYD W. TOMKINS.

Who can tell how much we are indebted even for physical advantages to the praying souls in the neighborhood in which we live?
—JOSEPH PARKER.

He that loveth little prayeth little, but he that loveth much prayeth much.
—SAINT AUGUSTINE.

THE YEAR OF THE HORSE

The Horse in Japanese Life, Literature, Art and Ancient Customs

BY ERNEST W. CLEMENT

Former Missionary to Japan; Author of "A Short History of Japan," etc.

(Continued from April Issue)

Among Japanese chessmen there are two "Kei," or "Keima" (diagonal moving horse, or knight), one each in front of the right-hand corner and the left-hand corner.

There is also archery on horseback (kisha).

The horse plays a not insignificant part in the Japanese language and literature. I have run across one instance of "Uma" as a name given to a son. Another case was that of the famous statesman, Soga Umako. The famous Prince Shotiku was originally called "Umayado," from the place of his birth.

Komagatake is the name of the mountain peak in the Japanese Alps; and, on Mount Takachiho in Kiushiu, "one particularly knife-like part of the crater's lip is locally known as the Uma-no-hone (Horse's Bone)."

The Horse Song

"Harukoma" is the title of a popular song that was sung at the beginning of spring by singers who went from door to door and usually carried a miniature horse's head above their heads. The same word is also the name of a children's toy which was used in the early spring season. "To a long bamboo pole was attached a head of a horse made of paper or cloth, and at the other end was a small wooden wheel attached. Children used to ride on this horse." Now, "takeume" ("bamboo-horse") is used instead; it is really a pair of bamboo stilts.

There is an old Chinese saying which couples the horse and the ox in the following terms: "Turn the horse on the flower-covered mountain, and the ox into the peach orchard."

There are a few Japanese proverbs about horses. Our "birds of a feather flock together" becomes "horses herd with horses" (uma wa umazure); and "preaching to deaf ears" becomes "like

prayers to a horse's ear"; while our "water off a duck's back" is "like wind to a horse's ear." We say in English "when one sheep is over the dam the rest follow"; the Japanese say practically the same thing about "one horse" and a "thousand horses." We suggest that "he who can't bacon must be content with cabbage"; in Japanese the same idea is expressed by "ride a cow till you (can) ride a horse." The Japanese have a proverb to the effect that "even a running horse needs whipping." Our "fine feathers make fine birds" has an equivalent in Japanese about "fine clothes even for a mule-driver" (mago). And, just as we say that "the proof of the pudding is in the eating," the Japanese advise one to "test by riding."

In Religion

The horse also figures in religion and superstition in Japan. In a description of the Kasuga no Matsuri in Aston's "Shinto" we read the following: "Four saddle-horses intended as offerings to the God and eight race-horses were now led up in front of the temple, preceded by a major-general of the Guards and a Master of the Horse. . . . The sacred horses were led eight times round the temple by the grooms of the Mikado's stables . . . Then everybody adjourned to the race-course and the day was bound up with galloping matches."

Brinkley, in Vol. V of his encyclopedic work, furnishes three paragraphs about the day of the horse. One reads as follows: "The innumerable shrines of Inari throughout the country are thronged with worshippers on the first 'day of the horse' (hatsuma), generally about the 2nd of the month (February); lights are placed in the pillar-lamps; flags are hoisted and, after praying for agricultural prosperity, the people feast on 'red rice' (seki-han)."

The second runs as follows: "On the first 'day of the horse' in April, there is performed, at the Tsukuma Matsuri in Omi Province, a manner of worship intended to promote wifely fidelity. Wives and widows are marshaled in procession, each carrying upon her head as many earthenware pots as she has had husbands."

The third paragraph is like unto the second: "A wife's fidelity to her marriage vow may be tested by hiding in some part of her garments earth taken from the hoof of a horse traveling eastward."

It is Brinkley again who is responsible for the following: "An untethered horse may be prevented from leaving a fixed place by simply informing it in verse that all routes to the four points of the compass are closed; and it can be induced to walk quietly into a ship by uttering thrice in its left ear the couplet:

"On the Ryusha River
Floats the Indian ferry;
Horse and man embarking,
Find the way to heaven."

And Griffis informs us, in one of his books, that "many people of the lower

(Continued on Page 240)

For Young People

Alliene Saeger DeChant

A MILK SPREE

"And...crates of condensed and...of Klim and that will be all for this year," I heard Mrs. B.... tell the compradore as he added up several sheets of orders on his abacus, the day before we began the cargo-boat journey up river. I said nothing at the time, for I was new to interior China, but it was not long before I discovered why so large a quantity of milk was needed. No milk was to be had,—not a gill of it. And the Klim was for the babies of the Mission.

Months later, spying "Dairy Milk" on a port-city menu, I ordered a quart. "To take with?" queried my astounded waiter.

"No, to drink now...now," I replied, "and do be quick about it!"

A SATURDAY NIGHT RITUAL

When water has to be dipped from a lake; carried up a steep hill, in Standard Oil tins, balanced for non-spilling, at each end of a coolie's swaying bamboo pole; heated then in those same tins over a wood fire while supper is brewing; carried up a narrow back stairway and poured into a tin tub and then dipped out again and emptied; the Saturday Night Bath becomes a kind of ritual.

And the night the water-coolie was sick, and we carried the water upstairs ourselves, and spilled it, and it soaked through the ceiling and ruined our living-room wallpaper, well.....

THE EVANGELICAL DESSERT

The Evangelicals came in person to invite us to dinner, and though they didn't exactly say so, yet we sensed there would be something very special on their menu. We went en masse, and early.

The soup was hot and nourishing, but we knew we wouldn't have far to go to find tins labelled "Campbell's." The meat was no better and no worse than the kind we can get at our end of the walled city; the bean-sprouts were well-cooked too; the salad, a gelatinous thing, looked very like the picture they had proudly showed us in the "late"—est *Good Housekeeping*; and we praised the rolls even though there was no butter to put on them (one whole case of our New Zealand butter, too, had been spoiled by the iron prod of the official who searches all cargo boats for opium). But still we knew that THE surprise had not yet appeared, and so it was that few of us spoke when the signal was given for the dessert to be brought in.

The best trays were being used that night,—two large, oblong ones of native wood, highly polished and crudely traced with peasant carvings, and on them we saw,—or were we dreaming? APPLE

PIE, one miniature slice for each of us!

"Folks down river sent us the top layer of their crate from California," our hostess explained.

"And we used them all," she added, as we plied our forks, and swallowed linger-ing-ly.

ARMS AND A SADDLE

"Lady Missionary" bicycles in Japan, like all good traits, are handed down even to the fifth and seventh generations. Mary Jane's was the shiniest in the Mission—she kept it that way—and of an age as difficult of discerning as Mary Jane's own.

There came a day, however, when something happened. No, Mary Jane wasn't hurt,—that is, nothing but her feelings,—for the Mission's lone bachelor.

The cross-piece, you know, that holds the two slanting rods of a lady's bicycle together? Well, it snapped in two! First

the pedals scraped, Mary Jane reported, "and then my steering apparatus began to stretch out its arms to my saddle, and the saddle...the saddle responded with rapidity! Right there on the street, too, before everybody,—rickisha pullers, vendors, water coolies, at least three dignitaries whom I recognized, kiddies by the score, you know...and...and right in the midst of it all...I mean the very moment when the bars and the saddle met,—who should appear but, yes, but Tom, of all people,—and on his new Ivers-Johnson, too! Oh, I'll never, never hear the last of it. Never!"

Children's Corner

Your "Miss Alliene" had no more earnest students in Japan and China than those she taught in our Eastview Boys' School at Shenchow, China. And this is one of the compositions I received one day, from a boy who hadn't been studying English very long:

AN INTERESTING HORSE

He has two legs on the front side and two legs on the behind sides altogether

four which are very long and where have the knees so he can bend with his legs . . . The most long hair is on the tail. It is very useful to use the tail hair. The head is very large, where are the eyes which appeared round and so big—sometimes close or open with the eye's shelter, which is so bright and vividly well done with his body. The ears are very big, moves with himself, turn right or left, sometimes up and down and try to hear some noise with them.



KINDERGARTEN CHILDREN AT KAKUDA, JAPAN

"We, at our home, enjoy reading THE OUTLOOK OF MISSIONS and thank you for sending it so faithfully."—LOUISE M. REHBURG, Cleveland, Ohio.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Quotations for the Month of Mother's Day

A PRAYER FOR MOTHER

"All Gracious, grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of love and truth and right."

William Cullen Bryant.

Every mother can be encouraged by these words in the little poem
by Saxe Holm:

THE EVERLASTING ARMS

"And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our ills weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best."

Day of Prayer for Students

Observed in Sendai

ON a recent Sunday afternoon Miss Lindsey and I attended a most interesting meeting of representative students from five schools in Sendai of college grade—the Imperial University, the Second Government College, the Baptist Girls' College, North Japan College, and Miyagi College. The students, men and women in about equal numbers, filled the DeForest Memorial Congregational Church, a picturesque stone building a little way down the street from Miyagi College.

Miss Yokoyama, a senior in our own music department and president this year of our college Y. W. C. A., led the meeting. It was the first time we had seen a

girl student as presiding officer in such a meeting of both men and women, but Yokoyama San's dignity, modesty and earnestness were all that we could desire. We were greatly impressed by the large number of prayers that were offered, and by their evident fervor and sincerity. It was distinctly a *prayer* meeting.

All of us here in Sendai have such absorbing work of our own, our own perplexities so fill our minds that we often feel as if we were working alone, and that in a peculiarly difficult transition era. In these days of greatly changed outlook on life, of rapid social and political evolution, and of intensive Russian communist propaganda among students, it is good



GRADUATING CLASS, MIYAGI COLLEGE MUSIC DEPARTMENT, APRIL, 1929

Graduates are now (February, 1930) distributed as follows, reading left to right: Sato Suzu—teacher, Presbyterian High and Normal School, Kanazawa, West Coast; Ishida and Shimizu—at home; Nakamura Jun—teacher, Presbyterian and Reformed (in America) High School, Shimonoseki, extreme southwest corner of this island; Kumikawa Mitoshi—teacher, Methodist High and Normal School, Hakodate, Hokkaido (Northern Island); Sato Teru—teacher, Episcopal Bible and Kindergarten Training School, Sendai; Takahashi Toshie—teacher, Methodist High School, Hirosaki, extreme north of this island; Sato Tae—continuing her studies; Iwasaki Haru—teacher, Miyagi College, lower department. All are Christians.



COLLEGE AND HIGH SCHOOL DEPARTMENTS—Y. W. C. A. LEADERS, FACULTY ADVISERS, AND SPEAKERS AT A UNION INSTITUTE HELD IN MIYAGI COLLEGE

Miss Lindsey partly behind the telephone post! The famous drooping cherry trees are in the background.

to know that the new generation in the colleges is developing so many leaders who are determined to meet their difficulties and to solve their problems "not by might nor by power" but by the Spirit of Christ.

KATE I. HANSEN.

In a note to Miss Kerschner, Executive Secretary of the Woman's Missionary Society of General Synod, Miss Kate I. Hansen, who was recently awarded the degree of Doctor of Music by Chicago

Musical College, writes: "I wish to thank again the Woman's Missionary Society who made it possible for me to study for this degree. It will be an even greater help than I had expected in our work out here."

Through our Educational Aid for Service Committee and the interest of the General Synodical Life Membership funds, Miss Hansen was enabled to take two years of work at Chicago Musical College while on her last furlough.

Upholding the Prohibition Law

BY MRS. ORRIN R. JUDD

President, Council of Women for Home Missions

WEDNESDAY, March 12, was Woman's Day at the hearings on the Eighteenth Amendment conducted by the Judiciary Committee of the House of Representatives at Washington. From many parts of the country, representatives of well-known women's organizations cooperating in the Woman's National Committee for Law Enforcement had rallied at the call of their beloved leader, Mrs. Henry W. Peabody, to testify to the benefits resulting from the enactment of the Eighteenth Amendment and to plead for the observance and enforcement of the prohibition laws.

Among those present to testify for organizations were:

Mrs. John F. Sippel, General Federation of Women's Clubs:

Mrs. George H. Prior, International Order of King's Daughters.

Mrs. William Tilton, Congress of Parent-Teacher Organizations.

Mrs. F. I. Johnson, Federation of Woman's Boards of Foreign Missions.

Mrs. Orrin R. Judd, Council of Women for Home Missions.

Mrs. Jessie Nicholson, National Woman's Democratic Law Enforcement League.

Mrs. Clarence M. Busch, National League of American Pen Women.

Mrs. H. M. Kendrick, National Council of Federated Church Women.

Mrs. A. H. Lippincott, New Jersey Republican Committee.

Mrs. C. D. Eulette, Woman's Law En-

forcement Committee of Illinois.

Mrs. Bertha K. Landes spoke from her experience as former mayor of Seattle; Miss Bertha Rembaugh as a lawyer; Mrs. F. C. Porter and Mrs. Lewis J. Johnson as competent witnesses from the college campus.

Prominent women who could not attend responded with messages. Among them were the following, presented by Mrs. Peabody at the hearing:

"I stand for the law that has proved a blessing for one station in life and would be an equal blessing to those enjoying greater privileges in this world if they would give the law a fair chance."

MRS. THOMAS A. EDISON.

"I am heartily in favor of the Eighteenth Amendment without modification. It is a law of the United States and should be observed by all of us. In my opinion it has been of untold benefit to the women as well as men of our country in improved living conditions and a more prosperous nation."

MRS. HENRY FORD.

"I give my testimony that in my own considerable circle of acquaintances and friends, with two exceptions, I have found no man, woman or child who drinks, brews, smuggles, purchases, sells or distributes any form of alcoholic liquor. These enormous dry circles, stretching from ocean to ocean, appear to me to represent the climax of normal civilized growth. Those who still crave

alcohol must acquire self-discipline before they attain the civilized standard. Therefore, for them prohibition is necessary."

MRS. CARRIE CHAPMAN CATT.

"The great state of Ohio is squarely for prohibition and law enforcement. It will support and honor with high office only those who are willing to do their duty in these important matters."

MRS. A. VIC DONAHEY.

At a preliminary meeting on Tuesday each of the thirty delegates presented a statement to be read at the hearing, either on behalf of her organization or purely from her own personal conviction. Before adjournment, the following fourteen points, "We believes," as Mrs. Peabody termed them, were adopted for joint declaration at the hearing the next day:

1. We believe in the government of the United States, based on the Constitution, the supreme law of the land, according to Article VI of the Constitution: "This Constitution, and the laws of the United States which shall be made in pursuance thereof . . . shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."
2. We believe that prohibition of opium, alcohol and other habit-making drugs is a necessary protection in this machine age.
3. We believe the Eighteenth Amendment to the Constitution, voted by forty-six out of forty-eight States in the way prescribed, with a greater majority than any other amendment, is binding on all States.
4. We believe in the Volstead act, which has met the test of the Supreme Court, and limits alcoholic content to one-half of one per cent. No other standard would be safe for children and those not inoculated with alcohol.
5. We believe that under the existing act, the buyer is equally guilty with the seller in illicit transactions in liquor.
6. We believe the economic gain resulting from the use of billions of dollars formerly spent in saloons, speakeasies and liquor for private use now used for better homes, clothing, food, washing and sweeping machines, automobiles, radio, life insurance and bank deposits justifies the law.
7. We believe the moral issue makes this law obligatory for the individual citizen and the duty of every church member, and that every church should teach respect for this law through its priests and ministers.
8. We believe in personal liberty for women who have endured personal slavery through drunken husbands, and we

recommend Paul's interpretation of liberty to certain eminent educators and legislators.

9. We believe in law observance for the protection of life, property, homes and human rights. Education in law observance, necessary and important, should be supplemented by discipline, the only education for the lawless and criminal found largely among the upper classes and in the underworld.
10. We believe since "law breakers must not be lawmakers," lawmaking and enforcement departments of our government should demand that members, sworn to protect and defend the Constitution, either cease attacks on the Constitution leading to contempt for law, or relinquish their office. And since the first duty of the government is to protect the people from violators of the law, we call for immediate and adequate action, whatever the cost.
11. We believe, according to the Constitution, Article VI, that courts of justice should be relieved of prejudiced judges, often responsible for the failure of justice and the breaking down of law, through protecting the criminal rather than the public.
12. We believe there is no authority or precedent for submitting the Constitution, as a whole or in part, to a national referendum.
13. We believe that the press, which has been in the past and should be now a moral and civic asset, ought without regard to the personal opinion of owner and editor, to give fair representation of the views of the law-abiding people and the government, rather than continue attacks on the law, which will not be repealed and whose enforcement may be weakened by statements leading to crime and disorder.
14. We believe that in view of the disloyal and dangerous attitude of men and women of wealth and influence and the failure of officials, there should be law enforcement groups of citizens in town, county, state and nation organized to correct propaganda and safeguard law observance through regular channels, and that regular safety groups of men and women serve without compensation and be recognized and approved by the government.

With a poignant sense of responsibility and in the spirit of earnest prayer the women took the seats reserved for them in the committee room next morning. So great was the interest in the day's program that there were not seats available for even half the people who crowded in to hear. When the meeting was called to order at ten o'clock, Mrs. Peabody requested that the witnesses read their statements in succession, each being allowed from one to five minutes, without inter-

ruption for cross examination. This met with strong objection from several members of the committee, but was finally granted. The rest of the morning was devoted, after an introductory statement by Mrs. Peabody to the reading of testimony, telegrams and letters.

During the noon recess many persons remained in their seats to await the period of cross examination. This began at two, and was conducted principally by Representatives La Guardia and Cellar of New York City, both known as determined "wets," who called on each and every one who had testified, prolonging the examination to such an extent that when adjournment was called after five o'clock several witnesses had not yet been called.

It was a day memorable for having seen a convincing demonstration that there is a vast number of women who, aroused by the attacks on the prohibition law, are demanding that it be observed; and that only such men be elected to public office as will see that it is enforced. Sincere appreciation was voted the chairman of the Judiciary Committee, Representative Graham of Philadelphia, who though classified among the opponents of the prohibition enactment, was eminently

fair and considerate in his treatment of the witnesses. Unbounded admiration for Mrs. Peabody's leadership, her indefatigable labors reflected in the perfect preparation of every detail leading up to the hearing was unanimously voiced by her associates. It was a great piece of work greatly performed.

What the immediate outcome will be no one can tell; of the ultimate success there can be no question. In the meantime, the battle is on, and it is a fierce one. It requires the unanimous support of every one of the millions of women represented by their leaders at the hearing.

No one has more at stake in this issue than the woman who contributes of her life and her substance to the missionary cause at home and abroad. By the patient instruction and devoted living of missionary teachers has the prosperity of thousands of homes in America been established and made secure. In lands across the seas multitudes hope longingly that the Eighteenth Amendment will stand. American women dare not fail. To conserve what has been gained is the task to which every Christian woman is summoned and to its accomplishment she should bring the full exercise of her citizenship and her vote.

Here and There

NOT only interdenominational but also interracial was the Day of Prayer Service held in Lafayette, Indiana, this year. Nine churches and almost as many denominations were represented by the officers and participants in the program. Salem Reformed Church was hostess and one of its members, Mrs. O. R. Heinmiller, was elected president of the missionary federation for the ensuing year. Mrs. Heinmiller has been president of Salem Woman's Missionary Society for the past four years. This was an all-day service of prayer, music and addresses. A delicious luncheon served by the women of Salem was enjoyed by two hundred people. During the noon hour, Dean L. A. Scipio gave a most interesting account of his work in Turkey. "The Value of Home Missions" and "The Future of Foreign Missions" were the sub-

jects of two challenging addresses. Among the very fine musical numbers were Negro Spirituals sung by Mrs. Oscar MacDonald, of Bethel A. M. E. Church.

* * *

A hook-up of eighteen radio stations carried the message by Mrs. F. I. Johnson, who conducted the fifteen minute Morning Devotions over WEAf in New York City on the morning of the World Day of Prayer, Friday, March 7, 1930. It is interesting to scan the list of cities where the stations are situated, noting the wide geographical distribution: New York, Schenectady, Buffalo, Pittsburgh, Philadelphia, Washington, Providence, R. I., Portland, Me., Davenport, Iowa, Chicago, Detroit, Omaha, Charlotte, N. C., Jacksonville, Fla., Covington, Ky., Raleigh, N. C.

When broadcasting in New York on the World Day of Prayer was first proposed for the 1927 observance, considerable hesitancy was evinced. It was said that the public would not "stand by" if a feminine voice were heard at this daily devotional hour, that women's voices did not carry well over the radio, that it would necessitate an uncomfortably early trip for the broadcaster—all sorts of reasons and excuses for not doing it were put forth. Finally after numerous conferences, most harmonious and friendly, though skeptical, it was arranged that Mrs. John Ferguson, then President of the Council of Women for Home Missions, lead the Devotions. Once a precedent had been set it became easy sailing and in 1928 Mrs. William Edgar Geil, then President of the Federation of Women's Boards of Foreign Missions, broadcasted. It was deemed advisable to have a new voice each year; thus in 1929 Mrs. D. E. Waid was chosen. We have since rejoiced especially in this, for, owing to her death soon after, that was the last time possible to have her so serve. It seemed well to alternate between those identified with missions in the homeland and overseas and Mrs. Johnson, President of the Federation, was selected for this year.

The scripture was Ephesians 2: 1-8. Those who heard the service may want to preserve the words of the prayer:

"Thou FATHER of us all—white, yellow, red or black—open wide Thy heart of love and broadcast to us just now, in the hush of this moment, the message that each of us needs. Reveal ourselves to ourselves—spare us not. Reveal Thy will concerning each of us for today. Trust us, for we love Thee.

"Nor do we ask this for ourselves alone, but for the hundreds of thousands around this great, wide, beautiful, wonderful world, with its wonderful waters around it curled, who are dedicating this day to prayer, to special communion with Thee.

"Wherever they may meet — in churches, in cathedrals, chapels, huts, on the housetops, under trees, or by the riverside—be Thou, HOLY SPIRIT, in their midst to guide and encourage and to save.

"Especially do we pray for our nomadic groups in the United States, our little *migrant* children, who may have gathered the asparagus, or the tomatoes, or the fruits which we shall have on our tables today.

"Help us to deal humanly with our *Indian* youth that is struggling up through the dark.

"Compel us to give of ourselves and of our wealth to provide *Christian Literature* for the youth of other lands, the youth that is entreating us for it.

"Lay upon the souls of our girls in the *United Christian Colleges* in China, Japan, Korea, India, and elsewhere, the high responsibility which is theirs by reason of their greater opportunities.

"Our FATHER, just now, as Thy loving children, we bear witness to Thy power to save and satisfy the human heart through JESUS CHRIST, Thy Revealer, Our Redeemer.

"Now turn on Thy celestial radio of love and, in that mystical way which we do not understand but have experienced, fill our hearts in preparation for this day and its tasks; for love alone can win. *Amen.*"

* * *

A cordial welcome is extended to the officers and members of the following Woman's Missionary Societies organized recently. Rev. Horace R. Lequear organized a society with twenty-four charter members in the Middlebrook Charge, Virginia, on March 11th. Mrs. Horace R. Lequear, M. B. Star Route, Staunton, Virginia, is the president.

On March 15th Mrs. Charles F. Freeman effected the organization of a Young Woman's Missionary Society of 25 members in Salem Church, Doylestown. Miss Sara Hall, Danboro, Bucks Co., Pa., is president. This is a group of young women who were graduated from the Girls' Guild.

* * *

RECENT COLLEGE GRADUATES AND STUDENTS TAKE NOTICE: The office of Indian Affairs of the United States Department of the Interior is very desirous of improving the Indian Civil Service and is looking for well-qualified college graduates with a spirit of service to teach in boarding schools for Indians.

Those interested may get further information from the Office of Indian Affairs or from the Civil Service Commission, Washington, D. C.

* * *

Perhaps it is true to say that the report to which local and classical societies are looking forward with the keenest interest this spring is that of the Reading Course. Enthusiasm runs high and encouraging rumors have already reached the ears of the General Synodical Secretary of Literature, although at the present writing reports have not yet traveled that far. The most challenging one has come from the Woman's Missionary Society of Columbiana, Ohio. Fifty-four of the fifty-seven members are on the honor roll and thirteen of that number were awarded diplomas for having completed fifty units of reading.

The Secretary of Literature of that society wrote: "Many times there is an

indifference to missionary work due to a lack of understanding; but after a comprehensive reading of the suggested books, one realizes that all the religions, whether Christian or not, stand for the struggle the peoples of the world are making to understand God rightly.

"Two of our faithful members deserve special mention and commendation, for their units were not earned without honest endeavor. The younger of these, Mrs. Susan Fisher, eighty-five years of age, is actively engaged in housework and did her reading during the evening hours, having fifty-two units to her credit.

"Mrs. Eliza Barger, claiming eighty-nine birthdays and fifty-three units, accomplished her work by the aid of a reading glass. Truly here are examples of perseverance by which many of us should be spurred on to greater achievement."

* * *

Are you looking for a playlet for that July meeting? How about this?

The Woman Who Elected Kelly

A Playlet for Civic Programs at Any Time

CHARACTERS

Mrs. Lofty—*whose opinions have weight*

Mrs. Adams

Mrs. Blake

Mrs. Carter

Mrs. Darrell

Mrs. Elman

Mrs. Fiske

Mrs. Grimes

Mrs. Holden

Mrs. James

Mrs. Kile

Mrs. Ernest—*who has both eyes open*

Mrs. True—*also a guest, but speaking and thinking for herself*

Harold Lofty—*the kind of boy that Mrs. Lofty would have; effeminate, sly, and sullen—this character may be played by a young woman, with good effect*

A Maid

SCENE

Mrs. Lofty at home in a drawing room which may be made as elaborate or as simple as the "properties" available make feasible. Let the Guests be grouped about

naturally, in such a way that faces are visible to audience. Let chatting and other stage business be made as natural as possible. Mrs. Lofty and her tea table occupy the center of the stage, a bit to one side.

Mrs. Lofty is pouring tea, one or two of the ladies passing to others, and there is a buzz of chatter as the curtain rises.

MRS. LOFTY: Did I hear you say that you attended Dr. Knowall's lecture on Social Consciousness last evening, Mrs. Adams. Do you take lemon?

MRS. ADAMS: Two slices, please. Oh, yes! I would not have missed it. Wasn't it too wonderful?

MRS. LOFTY: My dear, how can you say so? I found his opinions distressingly biased. Surely you cannot agree with him that the forces of heredity are more powerful than those of environment.

MRS. ADAMS: Well no—that is—no, of course I did not entirely agree with him there.

MRS. CARTER: Nor I. I don't see how the man dared to make such a claim. I

believe just as you do about that, Mrs. Lofty.

GUESTS (*all nod and murmur*): Very true. That is what I always say. My opinion, exactly, etc., etc.

(*Doorbell rings. Maid admits Mrs. Ernest.*)

MRS. LOFTY: So happy to see you, Mrs. Ernest. Do let me give you a cup of tea.

MRS. ERNEST (*greeting friends to right and left and waving aside the offered cup*): Thank you, Mrs. Lofty, I really must not take time. I have a dozen calls to make yet this evening. I am so glad to find so many of you here. I stopped to remind you that this is the last day for registering. But of course you do not need reminding; you have all registered.

MRS. ELMAN: Oh, you mean for that stunning cut glass bowl that Worth's are giving away this week? Oh, yes, to be sure, I went down and registered just as soon as I heard about it.

MRS. ERNEST: No, I did not mean Worth's lottery. I meant register to vote.

MRS. LOFTY and GUESTS (*in chorus*): Oh, to vote!

MRS. ERNEST (*to Mrs. L.*): Of course you have registered, Mrs. Lofty.

MRS. LOFTY: Oh, dear, no. Fred dragged me out to vote for some tiresome amendment or other once, years ago, and I resolved then and there that I would never go to the polls again. Would you believe me (*she turns to guests*) as I came out of the little box where I had to stand to mark the paper—*stand*, mind you—whom should I meet but my *laundress* all ready to step into the same box. Think of it! My washerwoman voting shoulder to shoulder with me, as it were. I told Fred that if that was the kind of people who went to the polls I should stay away hereafter, and I *have*!

GUESTS: Yes, that is the way I feel about it too, etc., etc.

MRS. ERNEST: But think how important it is that everyone should vote this year. Don't you know that Kelly is running for office?

MRS. ADAMS: Who is Kelly, pray?

MRS. ERNEST: Why, Kelly, the proprietor of that place on Bridge Street. It is supposed to be a pool hall, but in reality

it is a regular gambling den and speak-easy. Kelly himself is a bootlegger, and this place of his is said to be the worst of its kind in town. If Kelly is elected there will be more of his pool halls opened. He will not enforce the law nor allow anyone else to, if he can help it. There will be liquor in every restaurant and every sort of vice will be unchecked and uncontrolled if Kelly is elected. Why, every decent citizen *must* turn out to help defeat Kelly!

MRS. LOFTY: Oh, Mrs. Ernest, you cannot believe that such a man as you describe can ever be elected to a public office in Fair City? The idea is preposterous! Either you have exaggerated the case, or there is no possibility of his election. There is no need of our getting excited about it, in either case.

MRS. ERNEST: He is as I have told you. And his forces are strong. He will be elected unless you and I and other law abiding citizens do our duty at the polls. (*Looks at wrist watch.*) It is only half past four. There is time for every one of you to register yet. You will, won't you? (*Moves toward the door.*)

MRS. LOFTY: Well, we will think about it. Thank you *so much* for calling. It was *such* a pleasure to see you. Do come again soon. (*She bows her out.*)

MRS. TRUE: I must be going too, if I am going to stop to register. I had forgotten this is the last day.

MRS. LOFTY: My dear Mrs. True, you certainly are not taking that woman's harangue seriously?

MRS. TRUE (*Uncertainly*): Well, she seemed to know what she was talking about. I have heard of Kelly, and I am afraid—I have a boy, you know, and I should not want him to be drawn into such a place as she described—

MRS. LOFTY: Don't let her frighten you with her stories. These professional politicians are all spellbinders. I never pay the slightest attention to them.

GUESTS: That is the way I feel. I never believe a word they say, etc., etc.

MRS. TRUE: But she was so sure about this Kelly's record. And I have a son—

MRS. LOFTY: So have I. And here he comes. Harold, dear, come in and meet my friends, won't you?

(Enter Harold.)

MRS. LOFTY: My son, Harold, Mrs. Adams, Mrs. Blake, etc. (*He is presented to a number of the ladies, and responds half-heartedly.*)

HAROLD: Will you excuse me, mother? I must go to the library and read some history references.

MRS. LOFTY: Certainly, son. (*To the others as he goes out*): Harold is so studious. He spends all his spare time at the City Library studying and reading. I developed an appreciation of literature in him very early. When he was only a First Grader he would beg me to read "Paradise Lost" to him. So much depends upon early training. If other boys had been reared as carefully as my Harold this Kelly person would get no patronage whatever in that place he conducts.

MRS. CARTER: That is what I always say. Train up a child in the way he should go and when he is a man—well, you know how it goes. I've forgotten the words.

MRS. TRUE: It is all right, Mrs. Carter to talk that way when your boy is five or six. When he is fifteen you may not feel so sure.

MRS. LOFTY (*Sentimentally*): We may always be sure of the child who has been protected within the shelter of a great mother-love.

MRS. TRUE (*Moving toward the door*): No one can say that I have not loved my boy as much as any mother, but I know that he is going to meet temptations. And I am going to vote against Kelly and his man-traps. Good afternoon, all.

MRS. LOFTY (*to GUESTS, who are gathering up bags and gloves*): Oh, don't let that silly woman break up our party. Please don't think me catty, but Mrs. True seems to me to be such a weak woman. So easily influenced by others. Don't you think so? Always a sign of weakness.

GUESTS: That is what I think. No mind of her own, etc., etc.

MRS. ELMAN: I can't see how any woman with a home can conscientiously take the time for voting. Why, I have five invitations for this week, and then that Mrs. Ernest thought I should take time to go and register. Some people have

absolutely no appreciation of the value of time!

MRS. HOLDEN: I don't think it is a woman's place to vote, anyway. Let the men do the voting, I say.

MRS. JAMES: There is something vulgar and common about it, don't you think? I can't imagine a woman of refinement going to those places where they vote.

MRS. LOFTY: I think we are agreed that we will leave it to those who do not mind filth and vulgarity to defeat this Kelly bugaboo—if there is really such a person, which I doubt. Do let me fill your cups. Mrs. Carter, what did you think of Dr. Knowall's explanation of the development of social responsibility?

(CURTAIN)

(*A lapse of two months. Election has taken place in the meantime.*)

(*The same group is discovered, in the same place. Mrs. Lofty continues to pour tea and opinions.*)

MRS. LOFTY: As I was saying when you came in, Mrs. True, it is such a comfort to have a boy so studious and dutiful as my Harold. Although this is a holiday, he is not out for a good time like other boys. He has gone to the City Library to study. He said to me as he went away, "Don't worry if I am late, mother," and I said to him: "Do not study too hard, Son. It is your duty to think of your health. I can't have you breaking down with overwork." He studies so hard. He is such a comfort to me.

MRS. TRUE (*stirring her tea*): Well, I saw a crowd of boys beside the library as I came past who are not going to be a comfort to their mothers or to anyone else. They had just come out of Kelly's. Another crowd went in. It is a shame that such a place should have been opened in the same block as the City Library. And it is a crime that such places should be breaking the law as they are every day, right under our noses.

MRS. LOFTY: Oh, those Kelly places! What nice boy would think of going into them? It is only the riff-raff who gather

there. They would be somewhere, I suppose. It may as well be one place as another. Those people have no social significance, any way. Harold would not think of mixing with such as they.

GUESTS: Yes, that is what I think. Why should we worry about the folks who do not matter. My boy would never go to Kelly's, etc., etc.

MRS. TRUE: The boys I saw half an hour ago were not what you would call riff-raff. Let me warn you, Kelly is catching the boys of all classes. None of us can be sure that our sons are going to escape. Those places will be the cause of terrible tragedies in Fair City if they are not closed. But how can they be closed while Kelly is in office?

MRS. LOFTY: The idea is preposterous. No boy who has been reared as my Harold has could ever be induced to enter a place so common, even if he were tempted by its vices. As I always say, cultivate noble impulses in a child when he is young and surround him with the refinements of culture while he is in his formative years and you need have no fears for his young manhood.

GUESTS: That is what I think, too.

MRS. JAMES: Let me tell you what my Jimmie said the other day. Really, it was the cutest thing!

(The telephone rings.)

MRS. LOFTY: *Excuse me, please. (Into instrument) Mrs. LOFTY speaking. (Her face shows uncertainty, alarm, fright, anger. The GUESTS chatter together without hearing what she is saying.)* I don't understand, Harold, you say? Where? You must be mistaken. He would never . . . At the City Hall? Oh, oh, oh. *(She turns wildly from the instrument.)*

GUESTS: What is it, Mrs. Lofty? Have you had bad news? Tell us.

MRS. LOFTY: Oh, it is too terrible. I cannot bear it. Federal officers raided

that place of Kelly's. Harold was there. They say he had been drinking—something. They—they arrested him. Arrested my boy! Oh, this is terrible. It will be in the papers. I shall be disgraced. It will break my heart. *(Walking the floor excitedly.)* Oh, it is unendurable!

MRS. TRUE: There, now don't take it so hard. Your Harold is not the only one. There are other mothers who are feeling as badly as you do. And the boys are not to be blamed so much—

MRS. LOFTY: You are right. You are right! The boys are not to blame. My Harold is innocent as a lamb, I know. It is this Kelly person who is to blame. It is preposterous that such a place should be allowed in the city. I shall have it closed. I shall appeal to the law. I shall denounce the voters of the city who elected such a man to office. It is outrageous that a man who defies the law should be elected to any office. I shall protest—I shall demand that he be ousted—impeached—put out of office—

MRS. TRUE: I am afraid it is too late to protest now. Kelly will pay his fine and his place will continue to tempt our boys.

MRS. LOFTY: How did such a man get into office? Who could have voted for anyone so vile and unprincipled? Who—

MRS. TRUE: Listen, Mrs. Lofty. Kelly's majority was very small. Many of his own party repudiated him. He was elected by a margin of only twelve votes. You *(she points her finger at Mrs. Lofty)* you, who did not vote and influenced these others to stay at home on election day, you are the woman who elected Kelly!

(CURTAIN)

—Written by Mrs. Ora A. Clement, Lincoln, Nebraska. Reprinted by permission of the Civic Committee of the Woman's American Baptist Home and Foreign Mission Societies.

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Life Members and Members in Memoriam

During March, the following memberships were received by the General Synodical Secretary of this department:

Life Members

EASTERN SYNOD—*East Pennsylvania Classis*—Mr. Walter F. Kern, 139 N. Broad Street, Nazareth, Pa. *Lebanon Classis*—Mrs. Amelia Long, 302 N. Tenth Street, Lebanon, Pa.

GERMAN SYNOD OF THE EAST—*West New York Classis*—Rev. F. H. Diehm, 255 Hamilton Street, Rochester, N. Y.

OHIO SYNOD—*East Ohio Classis*—Mrs. Horace E. Deuble, 1115 Cleveland Avenue, N. W., Canton, O.; Mrs. Paul W. Hartung, W. Moreland Street, Avondale, Canton, O.; Miss Louise E. Maser, 228 Cleveland Avenue, N. W., Canton, O. *Northeast Ohio Classis*—Mrs. O. A. Shautz, N. Oak Street, Orrville, O. *West Ohio Classis*—Mrs. Gilbert Schroer, Osawakawara, Morioka, Japan.

POTOMAC SYNOD—*Maryland Classis*—Mrs. Herbert J. Essich, Pennsylvania Avenue, Westminster, Md. *Zion's Classis*—Miss Mame E. Strickler, Hellam, Pa.

MIDWEST SYNOD—*Fort Wayne Classis*—Mrs. Fred W. Stolte, 924 Columbia Avenue, Fort Wayne, Ind.

Members in Memoriam

GERMAN SYNOD OF THE EAST—*West New York Classis*—Mr. Jacob W. Hartranft, Saegerstown, Pa.

MIDWEST SYNOD—*Kansas Classis*—Mrs. J. B. Bloom, 1003 Lincoln Street, St. Joseph, Mo.

OHIO SYNOD—*East Ohio Classis*—Mrs. Fanny E. Heestand, 612 S. Freedom Street, Alliance, O. *Southwest Ohio Classis*—Mrs. Elizabeth Zinn, McLain Street, Dayton, O.

POTOMAC SYNOD—*Maryland Classis*—Mr. David Cramer, Walkersville, Md.; Mrs. Mary Elizabeth Walkman Yingling, Westminster, Md.

On the 1930-1931 Reading Course

SPLENDOR OF GOD. By *Honore Willsie Morrow*. \$2.50.

This is the story of a great American missionary, Adoniram Judson, who in 1813 entered Burma with his young wife, Ann.

On first landing, he is advised by a Spaniard, in the Burmese King's employ, to leave at once as torture and death face any one who tries to bring a new religion to the country. Undaunted, Adoniram and Ann start work, their first home being beside the public execution grounds.

The immediate task is to learn the language and Adoniram soon begins to translate portions of the New Testament. A printer arrives from America and in a short time St. Matthew's Gospel is ready for distribution.

A great problem is the arrival and death of other missionaries sent out with a tendency to tuberculosis which quickly develops in the bad climate. Both Adoniram and Ann are constantly fighting fevers.

At one time Adoniram gains an audience with the childish, unreliable king and his favor, only too soon to be imprisoned with all male foreigners as an English spy when war is declared between England and Burma. Months of torture follow and he is finally sent by the king to make terms with the English general.

The crushing blow of Ann's death followed by years of self-imposed hardships and intensive work on translations take from this man of God the uncompromising attitude with which he

first planned his work as a missionary and leave in its stead a depth of understanding and an appreciation of a people which grips the reader. He becomes undaunted by failure and humble in success with a vision of Burma's need of Christ which burns not only into his soul but also into all of those who read this remarkable missionary biography.

Every person will secure one more enthusiastic supporter of the cause of missions each time he or she places this book in the hand of another to read. It is irresistible. Written as an historical novel one sees in this book a new and appealing way of presenting missions. The author handles her subject with deep understanding of the struggle in the souls of men to find God, and with an unusual ability in capturing the atmosphere of a tropical country.

SEVEN THOUSAND EMERALDS. By *Frank C. Laubach*. Cloth, \$1.00. Paper, \$75.

"Seven Thousand Emeralds" is a rare combination of history, adventure, romance, patriotism and tragedy. It points clearly to difficult economic, political, educational and religious problems of the Philippine Islands, made more difficult and complex by political relationship with America. It also portrays the struggles of a people who with tremendous odds against them are fighting a desperate fight for their own souls and the soul of their Nation.

Dr. Laubach in this very readable and fascinating story gives the historic background and

the geographic setting of the Philippine Islands. He pictures the changing conditions and the conflict of the present, reveals the hopes and aspirations of the past, and shows infinite possibilities for the future. So often American youth in reviewing the conditions in the Philippines lay down the books they have been reading, saving with a sigh, "But what can we do about it?" Dr. Laubach answers this question in the closing chapters.

It is a splendid book for students who want new knowledge of and a real insight into the life of these "Westerners of the Orient," men and women who inhabit those islands of the Southern sea which the author has so vividly named "Seven Thousand Emeralds."

SHEEP OF THE OUTER FOLD. By Florence H. Towne. Price, \$1.00.

Drab, pathetic and yet courageous, the people living on the margin of life, struggling for existence itself in the slums of a big city, turn naturally to the neighborhood house for help. Miss Florence H. Towne, superintendent of a settlement in Chicago, tells personal incidents in the lives of her neighbors whom she and the settlement house serve. The stories are excellently written, full of quiet humor, interest and sympathy, without a trace of sentimentality. They, more clearly than any statistics and reports, show the power of Christian social service in a community. *Sheep of the Outer Fold* is a book to be recommended in highest praise to all missionary women, and also to young people's groups.

Be Careful What You Read

One day a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents in the books nowadays; they nestle in the foliage of some of the most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. When the records of ruined souls are made up, oh what multitudes will be inscribed, "Poisoned by serpents among the books!"—*The British Messenger*.

* * *

What can we do, o'er whom the unbeholden
Hangs in a night with which we cannot cope?
What but look upward, and with faces golden,
Speak to each other softly of a hope?

—F. W. H. MYERS.

Literature Chat

CARRIE M. KERSCHNER

"Christian Citizenship" is to receive special emphasis in the July program and it is hoped that every society will make a great effort to interpret the program in an impressive way.

The reports of the 1930 Conference on the Cause and Cure of War are available. Write for them to Mrs. Carrie Chapman Catt, 100 E. 45th Street, New York, N. Y. Price \$1.00.

JUNE MEETING. Rural societies may want to use the poem "Choice," which is reprinted from *The Christian World*.

Choice

The people who live in the city

Have wonderful things to see;

How gay are the bright shop-windows,

Colorful, glancing, and free.

But I know a country meadow

That can put the finest to shame,

With its dazzling masses of daisies,

Its buttercups all aflame.

The people who live in the city

Have fountains to play in the park;

You can hear their splash and murmur

Passing by in the dark;

But I know a brook in the country

Singing poems by night and by day,

As it babbles and sparkles and ripples

Throughout the summer day.

The people who live in the city

Hear purring of motor and train,

The whistle of many a factory,

The turning of many a crane;

But I know a sun-bathed orchard

Where birds trill from morn to eve,

Vireos, phoebes, and robins,

With song-sparrows plenty as leaves.

The people who live in the city

May buy made-up flowers by the score,

Flowers, unfading, unwilting,

However the mercury soar;

The people who live in the country

Pluck posies with fragrance replete,

That dim to leave millions remaining,
More beautiful, lovely, and sweet.

But people will flock to the city,
Forever following the crowd;
For the call of the country is gentle
And the call of the city is loud.

—*Louise Manning Hodgkins,*
Zion Herald.

The 1930-31 leaflets for the Reading Course will be ready early in June. Many new books are to be added to the list used this year.

Frequently requests are received for stewardship books for children. "Peter, Bingo and Those Others" is a short story children of any age will enjoy. Peter and the Bishop are both fascinating characters; and Bingo? Well he actually talked, at least the language of dogs. Bingo spoke an "unusual" language because he was an "unusual" dog. Read the story for yourself. Price 60c.

"We are living in a world of print." Is this your world? Are you reading the worth-while books mentioned in these columns from month to month?

Those residing in the area of the Eastern Depository order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Prayer Calendar

ONE of the subjects for consideration at the Jerusalem Conference was "The Relation Between the Younger and Older Churches" and this is the theme for the June page of our Jerusalem Calendar.

The scene is a general view of Nazareth where the boy Jesus grew to manhood. "A hill town, perched high above the wide Plain of Esdraelon, Nazareth has its own more intimate valley at its very feet. Its higher buildings, especially the large Salesian Orphanage, can be seen from far out on the Field of Armageddon, where Jewish colonies are springing up as if by magic. But the main part of Nazareth is cupped in the Galilean hills.

It is just off the main road connecting one of the chief ports of Palestine with the Holy City, one hour from Haifa and four from Jerusalem by automobile."

Miss Helen B. Calder, the author of the prayer, as the note on the reverse side of the Calendar page indicates, is one of the executives of the Congregational Church Missionary Boards. She was the first woman Chairman of the Foreign Missions Conference of North America.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

HAVE you planned to hold your July Guild meeting in some inviting place outdoors such as on the lawn of the church, in the public park, on the lawn gram as outlined in the "Suggested Programs." Before the meeting tell the members of the Guild to trace their ancestry as far as they can and then read the fourth chapter of "Blind Spots." Have a really live discussion on this chapter led by one of the members.

To this meeting invite guests.

NEW ORGANIZATIONS

Girls' Missionary Guilds

Eastern Synod—

Philadelphia, Pa., Messiah Church — Intermediate Guild. Organized by Mrs. Geo. Spangler with 7 charter members.

Ohio Synod—

Cleveland, O., Eleventh Church—Organized by the Girls' Missionary Guild of Third Church, Cleveland, with 11 charter members.

Mineral City, O., St. Paul's Church—Organized by Mrs. F. W. Leich with 15 charter members.

Columbus, O., Wilson Avenue Church—Organized by Miss Lois Faye Messerly with 6 charter members.

Canal Winchester, O., David's Church—Organized by Mrs. J. C. Johnson with 7 charter members.

Pittsburgh Synod—

Evans City, Pa., St. John's Church—
Organized by Mrs. Henry Gelbach and
Mrs. H. H. Long with 14 charter mem-
bers.

Mid-West Synod—

Plymouth, Indiana, Evangelical Re-
formed Church-Federated—Organized
by Mrs. C. W. H. Sauerwein with 16
charter members.

*Mission Bands**Eastern Synod—*

West Milton, Pa., St. Paul's Church—

Organized by Mrs. Abbott Smith and
Mrs. J. W. Hamler with 38 members.

Easton, Pa., St. Peter's Church—Organ-
ized by Mrs. A. S. Leiby with 25 char-
ter members.

Potomac Synod—

Hellam, Pa., Canadochly—Organized by
Mrs. Samuel Zinn with 21 charter
members.

Carlisle, Pa., First Church—Organized
by Mrs. Frank C. Wagner with 24
charter members.

Monthly Quiz

1. How did it happen that one woman really elected Kelly?
2. Over what meeting did a girl student preside for the first time?
3. The geographic setting of "Seven Thousand Emeralds" is
4. How many new Life Members are reported this month?
5. A doctor's degree has recently been awarded to whom?
6. Name ten of the organizations represented on Woman's Day at the hearings of the Eighteenth Amendment.
7. In what city was there an interracial Day of Prayer observance?
8. Under what conditions did two readers earn Diplomas?
9. The subject for the July meeting of the Woman's Missionary Society is
10. Who is Miss Helen B. Calder?

(Continued from Page 225)

classes would not wash their head or hair on 'the day of the horse,' lest their hair become red."

To dream of a horse is considered a lucky omen, but it signifies traveling.

In Medicine

A horse's tooth, if rubbed upon pimples on the face, is thought to remove them; and a piece of red paper with three of the characters for "horse" may be used to ward off an attack of small-pox.

As the horse is a type of manhood it is not considered fortunate for the feminine portion of the human race, at least in Japan. Especially unlucky is it for a Japanese girl to be born in the year known as hi-no-e-uma-no-toshi, which is the 43rd of the cycle. That is a combination of a positive element of the Five Elements with a positive sign of the Twelve Signs, a combination of active fire with horse, an active animal. It was almost impossible, in the olden days, for

a girl so handicapped to obtain a husband; and even now it is difficult. But some modern youths are above that superstition, and a few have been courageous enough to seek out girls born in that year for wives, provided that they are otherwise qualified. But some girls so handicapped have escaped the disgrace of remaining single by resort to suicide.

Finally, there is a Bato Kwannon, or Horse-headed Kwannon, which, however, is not a woman's body with the head of a horse. The horse's head is only sculptured upon the tiara worn by the Goddess of Mercy, who is represented with three faces, each of which has three eyes, and with four pairs of arms. The symbolism is explained by Lafcadio Hearn, who says in his "Glimpses of Unfamiliar Japan": "Bato Kwannon protects the horses and the cattle of the peasant; and he prays not only that his dumb servants may be preserved from sickness, but also that their spirits may enter, after death, into a happier state of existence."—*The Japan Advertiser*.

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THESE ARE THE THINGS THAT ENDURE



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Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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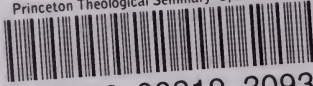
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